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✓ Temples and Temple Building

"For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

"And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was;

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name" (Doc. and Cov. 124:36-39).

The following temples have been built, or are being built by the Latter-day Saints:

Kirtland, Ohio—Corner stone laid, July 23, 1833; building dedicated, March 27, 1836.

Nauvoo, Ill.—Corner stone laid, April 6, 1841; building dedicated privately, April 30, 1846; publicly, May 2, 3, 1846.

St. George, Utah—Ground dedicated, November 9, 1871; mason work begun, March 10, 1873; partly dedicated, January 1, 1877; fully dedicated, April 6, 1877.

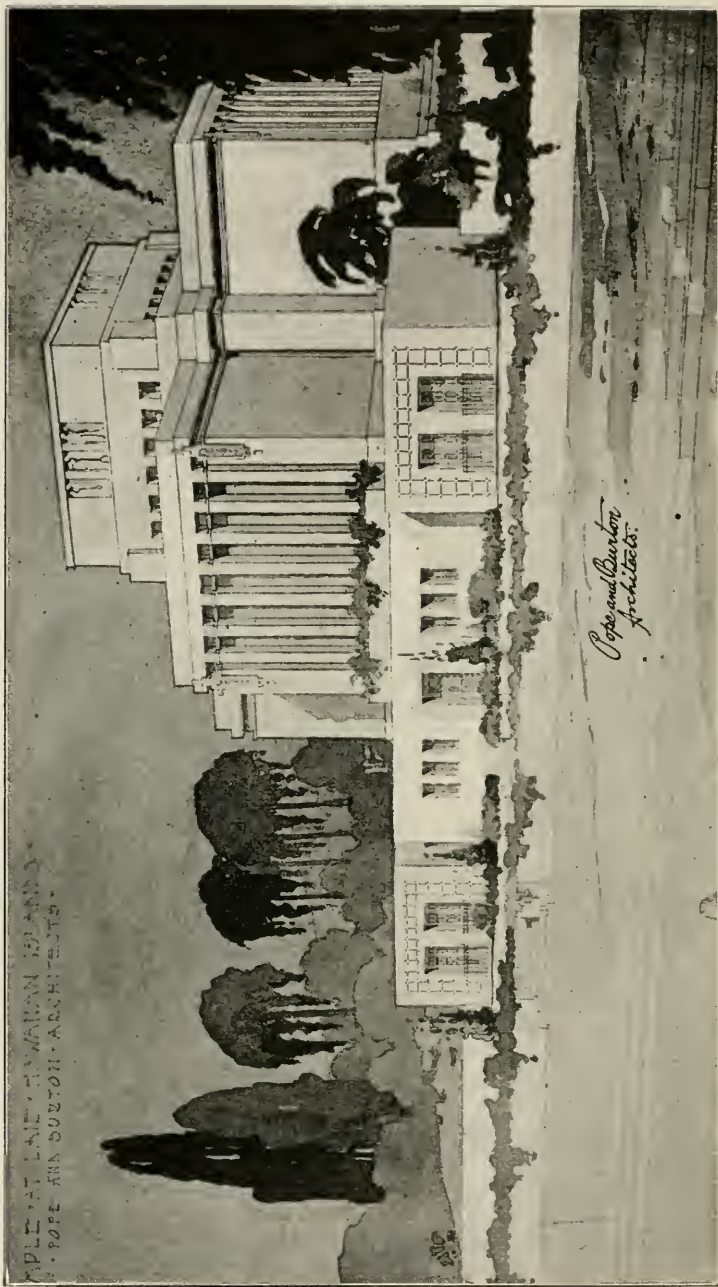
Logan, Utah—Ground dedicated May 18, 1877; corner stone laid, September 17, 1877; building dedicated, May 17, 1884.

Manti, Utah—Site dedicated April 25, 1877; ground broken April 30, 1877; corner stone laid April 14, 1879; building dedicated, May 21, 1888.

Salt Lake City—Corner stone laid April 6, 1853; building dedicated, April 6, 1893.

Cardston, Alberta, Canada—Corner stone laid, September 19, 1915. This temple is now building.

Laie, Hawaii—Site dedicated, June 1, 1915. This temple is in course of construction.



From a drawing by Pope & Burton, Architects

THE TEMPLE AT LAIE, T. H.

The building is 196 feet long, 76 feet wide, and 52 feet high.

IMPROVEMENT ERA

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The Temple in Hawaii

A Remarkable Fulfilment of Prophecy

✓ BY JOHN A. WIDTSOE

In conformity with the unanimous vote of the Church assembled in conference last October (1915), a temple is being rapidly constructed in Hawaii. The new temple stands at Laie, on the island of Oahu, some thirty-five miles, by wagon road, from Honolulu, the chief city of the Hawaiian Islands.

The Laie Plantation, belonging to the Church, on which the temple is being constructed, has a most remarkable record of having worked out in a practical manner, many of the fundamental principles of the gospel. Of this record nothing will be said in this article; but, most certainly, a temple in Hawaii is a most fitting chapter of reward in the long history of the Hawaiian mission, which has centered about the Laie Plantation, as the headquarters of the Church in the Hawaiian Islands.

The site chosen for the temple is the top of a hill, sloping rather gently to the north, south and east, and backed on the west by an old, green-covered coral reef, which rises almost to the height of the temple. Half a mile eastward from the temple site the lazy waves of the Pacific Ocean wash the sand-covered shore—a mile westward, rise the high, jagged, green mountains; northward and southward, some miles away, the view ends where the mountains and the ocean meet. Between the temple and ocean and mountains lie well cultivated fields of sugar cane, kalo and other crops. High on the foothills can be seen the regular lines of the pineapple fields. Dotting the landscape, and often following irrigation canals, or seeking the edge of reservoirs, are groves of trees and palms, cocoanut, papaya, mango, banana, the wind-resisting Australian iron wood and many others. To the north, a block or two, can be seen the buildings of the mission headquarters, and the glint of color from the rows of oleanders, houschigh, and flowering throughout the year. Below the temple,

and a little to the north lies the little village of Laie, with its pretty cottages, flower gardens and quiet streets. Now and then can be heard the toot of an engine of the Oahu railroad, as it draws a train load of sugar cane or pineapples to the neighboring factory. Over all hangs the blue sky, and an everlasting summer. No harshness of winter can be found here. Flowers bloom throughout the year. Crops are sown or harvested almost every month. The balmy air invites one to rest. Even the rain when it falls, except in the rainy season, drizzles in a fine spray that has been called liquid sunshine.

To the ten thousand Saints who constitute the Church in Hawaii, the promise of a temple came as a glorious gift of God. The long distance between the Hawaiian Islands and the temples in Utah made it almost impossible for any large number of the Hawaiian Saints to partake of the work of the temples. Moreover, the building of the temple is a recognition of the worthiness of nearly three generations of faithful Church members on these islands of the sea. Among the Hawaiian Saints, the temple is the large subject of conversation and sacrifice. All are making their donations to the temple. The children save their pennies, and the parents their dollars, to help along the work. The widow gives her mite, and the poor find it possible to give their meagre but good gift. Concerts and other entertainments and bazaars are held to secure monies with which to increase the temple fund. One group of sisters go into the mountains for bamboo and lauhalla, which they make into fans, pillows, mats and other useful articles, which are sold, and thus their labor is converted into money for the temple. Several Relief Societies hold one or two sewing meetings a week at which quilts, laces, mats and many other things are made, later to be sold at bazaars held for the benefit of the temple. And all this is done joyously.

Samuel E. Woolley is President of the Hawaiian Mission, and, incidentally, the senior mission president of the Church. He has spent nearly a generation of time, which is practically all of his mature life, in the service of the Hawaiian Mission. To President Woolley the authorization to build a temple is the realization of one of his dearest hopes for the mission, for at last the thousands of Saints who have come into the Church during his long service and who are to him as sons and daughters can partake of the temple privileges for themselves and for their dead. With skill and energy President Woolley, who hopes that the mission may be able to build the temple unaided, inspires and supervises the financing and building of the temple, in addition to carrying on the heavy routine work of a large and well organized mission. But he does it with a smile, for, is not the temple the realization of a happy dream and place where God, whom he has served so long may be more fully glorified?

In truth, however, the promise of a temple in Hawaii did not come as a surprise to President Woolley, and others familiar with the history of the Hawaiian Mission. Throughout Holy Writ, both modern and ancient, the people who dwell on the islands of the sea are especially mentioned, and promised that they shall hear and receive a fulness of the gospel. In time, it seemed to all who labored in the Hawaiian Mission, it certainly would be made easily possible for the thousands who entered the Church to receive the rites given in the temples, and thus to enjoy a fulness of the gifts of the gospel.

Early in 1864 a party from Utah, consisting of Apostles Ezra T. Benson and Lorenzo Snow and Elder Joseph F. Smith, Wm. W. Cluff and Alma L. Smith came to the Hawaiian Islands to set in order the Church there, which had been without missionaries for a number of years. These brethren found that, through the manipulation of false shepherds, the old gathering place on the island of Lanai had passed out of the possession of the Saints and the Church. A committee consisting of Joseph F. Smith, Wm. W. Cluff and Alma L. Smith, was appointed to seek out another location to be used as the headquarters of the Church and for the home of such of the Saints as chose to go there. Among other places the Laie Plantation was examined. President Young, on receiving their report, authorized the purchase of the plantation, which was accomplished on January 28, 1865.

Since that date many persons have foreseen the coming of a temple at Laie. When President George Q. Cannon visited the Hawaiian Islands on the occasion of the celebration of the fiftieth anniversary of the founding of the Hawaiian Mission—1900—he declared that he believed the time was near at hand when the



THE SEA AT LAIE

temple ordinances would be enjoyed by the people of the Hawaiian Islands. As late as the spring of 1915, before the temple site had been dedicated, or the matter seriously discussed, Sister Sarah Jenne Cannon, who was visiting the Hawaiian Islands, made a contribution for the temple to be built in Hawaii.

President Joseph F. Smith and Presiding Bishop Charles W. Nibley visited the Hawaiian Islands in the late spring of 1915. On June 1, 1915, in the early evening they, with Apostle Reed Smoot, who was visiting the Islands, repaired to the hill where the temple is now building, and President Smith dedicated the temple site. Thus the first step was taken in the securing of a temple in Hawaii. It is an interesting coincidence that this dedication occurred on the birthday of President Brigham Young. October, 1915, the Church voted to build a temple in Hawaii, and work was begun early in 1916. In March, 1916, President Smith and Bishop Nibley again visited the Islands, and arranged with President Woolley many of the details connected with the building. The work on the temple is proceeding rapidly, and it will be ready for use in the spring or early summer of 1917.

The temple in Hawaii is the fulfilment of a prediction by President Brigham Young. The temple is built in the form of a Greek cross. The so-called annex is built against and forms an integral part of the basement story of the east arm of the cross. The building is surmounted by a square room, over the centre of the cross, giving the effect of a truncated pyramid or tower. The roofs of annex, main building and tower room, are flat, on which it is planned to maintain flower beds. The architecture is essentially different from that of the temples in Utah, though similar to that of the temple in Canada. There is an utter absence of completed towers, spires and the like.

When the Saints, both in Utah and Hawaii, learned of the architecture of the Hawaiian temple, many questions were asked concerning the architectural departure from the older temples. Some even wondered whether it was proper to establish a new type of temple architecture.

About the middle of June, 1916, President Woolley was asked to speak on temples in the Primary Preparation Meeting held weekly at Laie. He happened to turn to volume one of the *Journal of Discourses* for inspiration, and found there a sermon delivered by President Brigham Young on April 6, 1853, the day on which the cornerstone of the Great Temple in Salt Lake City was laid. President Woolley's eye fell on the paragraph beginning at the bottom of page 132, and to his amazement he read the following words spoken by President Brigham Young, 63 years ago:

✓ "Now some of you will want to know what kind of a building it

will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying. When I want any of that done I call on Brother Heber—he is my prophet, he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw, in the spirit the temple, not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me. I have never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to



A GARDEN IN LAIE

begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph built only one. It is easier for us to build sixteen, than it was for him to build one. *The time will come when there will be one in the centre of temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present."*

Evidently the people of that day had also been asking questions about temple architecture and the President virtually declared that there is no set type. Moreover, he intimated that the Salt Lake Temple had been shown him in a vision, and that he knew just how it was to look. Further, he made it clear that, in vision, he had also seen other temples, which would be built later and elsewhere, some of which would have one central tower, and "groves and fish ponds" on the roofs.

President Young's description of the coming temple fits with

singular exactness, the architecture of the temple in Hawaii. He speaks of a tower placed in the centre of the temple. The upper room of the Hawaiian temple is the exact centre of the building, and forms a truncated or blunt tower. A person who had seen the Hawaiian temple would be very likely to speak of it just as President Young did of the temple of his vision. There is no need to twist the meaning of words to make the temple at Laie a fulfilment of the prediction made by President Young.

The language of President Young "on the top, groves and fish ponds" makes it just a little doubtful whether the President meant that flower beds and fish ponds would be placed on the roof of the tower or of the temple proper or of both. It does not matter much for the roofs are all flat, and may be used as indicated by President Young. When President Woolley came across this passage, there were already cast and completed as parts of the annex roof—the only one completed at that time—concrete boxes for flower beds. In a climate of perpetual summer, the Hawaiian temple will be flower-embowered from foundation to top. As for fish ponds, it need only be said that in the streams of the plantation live gold fish in abundance. Some will no doubt be brought to the temple roof to help adorn it and to please the fancy of those who may be privileged to sit on the temple roof, under the balmy southern sky, to enjoy the prospect of the endless ocean, hemmed in only by the gates where the sea and the mountains meet.

All in all, considering the condition of the Church in Utah and in the world in 1853, this prediction made by Brigham Young is a most remarkable one, and is receiving a most singular and complete fulfilment in the temple in Hawaii.

President Joseph F. Smith, under the inspiration of God, has taken his place with the Prophet Joseph and with President Brigham Young, as one of the great temple builders of the Church. It is very unlikely that he or any of his agents, having read President Young's sermon, deliberately instructed the architects to plan a building in conformity with the prediction. If that had been done, in all probability, the upper room would have been extended upward into a spire.

It is equally improbable that the architects themselves had read President Young's sermon, and quietly set about to fulfil a prophecy. The architects, Pope & Burton, are among us, and they can answer for themselves.

However it may have happened, the placing of a temple at Laie, territory of Hawaii, and the form of architecture chosen, are fulfilments of utterances long since inspired. The history of the Church abounds in such evidences of the guiding hand of God, and are continual sources of comfort to those who believe that this work is directed by an Eternal Intelligence.

The Parable of the Broken Flask

TOLD BY JAMES E. TALMAGE

When a youth I left my Utah home and journeyed to the far East to attend college. I matriculated at Lehigh University in Pennsylvania, an institution known then and since for the thoroughness of its courses. For years I had worked, and for a shorter period had taught, with inadequate facilities in an improvised and poorly equipped laboratory. At Lehigh I found myself for the first time in a splendid environment, with all needed accessories of apparatus and material at hand.

Every student was required to make a cash deposit sufficient to cover probable costs of breakage and consumption in the laboratory; and he was then free to call for such instruments and reagents as his appointed work required, with the proviso that all he returned in good condition would be credited to his account and such as he failed to return would be duly charged.

I had no money to spare. With close exactitude I had calculated on probable expenses; and I was conscious of a determination to make a good record both as to scholarship and to promptness and honesty in meeting all pecuniary obligations. I was the first "Mormon" boy to go from our Latter-day Saint schools to the colleges of the East; and in some way I felt—humbly, not egotistically—that I had to maintain and if possible to enhance, certainly not to degrade, the reputation of my people.

During the first week of my laboratory experience in college I had the misfortune to break a large Florence flask—a vessel of thin glass such as is used in many chemical operations, and in that day a more costly utensil than at present. By reference to the price list I ascertained that my carelessness—or perhaps I should say my unskilfulness, for I had tried to be careful—would cost me a dollar. And I would have you know that a dollar looked very big to me in those times.

I was disheartened at the accident. Moreover it had caught me in a state of depression, for I was suffering acutely from a combined attack of two specific maladies, the symptoms of which I have since learned to diagnose with certainty in the case of students who have come under my care—homesickness and lovesickness. Disconsolately I gazed at the fragments of the flask, and then went off to indulge for a brief period in self-communion.

In that hour of weakness and sorrow the evil one tempted me sorely. Through my troubled mind surged thoughts of dire

possibilities. What if I should break a dollar flask every week, or possibly oftener? My little store of money might be gone before the school year was half finished. Then I would have to give up, with work uncompleted and hopes defeated. Would it not be better to abandon my plan of laboratory training, and follow instead some minor courses in which only pencil, paper, and library books were needed? Or, better still, why not give up college work altogether? Surely, there were many other fields in which opportunity for service could be found.

Returning to the laboratory I looked ruefully at the broken glass still on my table. Just then one of the graduate students came to my side. I had heard the professors refer to him as a man to whom we could apply for help in their absence. Already I had come to admire his ability and technique. In the hearty way of college men he slapped me upon the back and said "Cheer up, old fellow. Don't mind a little mishap like this. I broke many a flask, and more costly apparatus too, before I learned to do things in the right way".

His words inspired encouragement and determination. If he, a graduate, now engaged in research and original investigation, he, the model worker whose ways we were told to emulate, if he, to whom the instructors pointed as their able substitute, broke expensive glassware and yet succeeded, why could not I go on?

I went on, and in time felt fairly secure in manipulating the most fragile apparatus with a minimum of breakage.

The custom of flaunting coats of arms and family insignia has happily passed. But, had I to select a device to be emblazoned on shield or door, on carriage panel or book mark, supposedly expressive of some determining circumstance in my life, I should be inclined to choose a broken flask; for the recollection of that grievous breakage in the college laboratory has been a means of heartening and uplift in many a crisis of despondency. So may the story be to those who read.

Pugnacity and Gregariousness*

BY DR. E. G. GOWANS, STATE SUPERINTENDENT PUBLIC INSTRUCTION
FOR UTAH

It is characteristic of the training now given in institutions like this one, that those who receive it for any considerable time become filled with an intense feeling of social responsibility. Education is realizing, as never before, the ideal which Colonel Parker expressed in the motto, "Each for all and all for each." Yet notwithstanding this, the present is a perilous hour both for individuals and for nations. It is no doubt a birth-time, and birth-times are always perilous. Our guide-posts have been torn from their footings. New ones must be erected. Our sense of social responsibility must lead us to the solution of the new problems—problems which the present world-war has forced, and is still forcing upon us; for we are evidently at the beginning of a new epoch in the history of mankind.

Patriotism, the love of country, the willingness to fight and die for the fatherland, rests upon two fundamental characteristics of human nature which, in the coming and going of generations, have been modified but little. Those two characteristics, as has been pointed out by Max Eastman, are pugnacity and gregariousness. We are all pugnacious, we all love to fight. We are all the descendants of those whose fighting ability determined that they should live. Those who had no such ability went down—they have no descendants. It is equally natural for us to unite ourselves with others who feel and believe as we do, and to use our fighting powers in their behalf as in our own. It is quite natural, for example, that those who hold similar views on such great human concerns as equality, liberty, and brotherhood, and have achieved some measure of their realization, should associate themselves together, and that they should fight for the maintenance of that equality, that liberty, and that brotherhood.

There are those—and I think their motives are not to be questioned—whose advice in the present hour seems to be based on the assumption that these two powerful, inherent human tendencies can be obliterated. There are others who believe that, since pugnacity and gregariousness are inherent, powerful, and universal (for even the advocates of peace group themselves

*A commencement address before the graduates of the Brigham Young University, June 2, 1916.

together and fight for peace), these prime human characteristics should be reckoned with and directed.

These latter believe, moreover, that all substantial progress of the race has been brought about by a process of that readjustment of the individual whereby he expands his group loyalty successively to an ever-enlarging, ever-expanding group.

It is an intensely interesting process, this readjustment in which the members of each succeeding group, even though it be each time larger than the preceding group, agree among themselves that they will conform to law in their new intercourse; that they will adjust their differences and settle their contentions, one with another, according to a code which they mutually agree to maintain and obey. And this is true, whether they have made the code themselves or had it imposed upon them by some authority which they recognize. Every time the individual finds himself a member of an enlarged group, he finds that his loyalty has expanded; for there is now a larger number with whom he must agree to conform to law—a larger number for whom he will be willing to fight.

In the early history of the American colonies there were times when relations were severely strained; indeed, there were open ruptures which bordered closely upon actual warfare. Then as years went by, and the mother country in various ways oppressed the colonies, they began to recognize that they had certain common interests, purposes, and ideals. This paved the way for the union which was to come later. It was the recognition of a community interest on the part of the individuals of this enlarged group, which gave birth to this nation. Since that time the group has been constantly enlarging, until from the small number of 200,000 people it has become a group of more than a hundred millions. This enlargement has been accomplished by the purchase of territory, the colonization of that territory through the encouragement of immigration, and so incidentally producing in a civilized way an ever increasing market for our manufactured goods, a method which contrasts strangely and markedly with that pursued by certain European nations, which in the present conflict are attempting to secure enlarged markets by the obsolete, barbarous, mediæval, and brutal methods that all free peoples had hoped would never be resorted to again.

The individuals who, as members of these smaller groups, were once ready to fight each other and to resist each other's aggression, were, by the establishment of the union, virtually transformed into loyal members of a much enlarged group, who were willing to fight, and who actually did fight and die for one another. Nothing is now more unthinkable, for example, than a war between Massachusetts and New York.

This simple and familiar illustration should make clear to our

minds that it is fruitless to try to wipe out of existence the tendency to fight and the tendency to group together; and it ought also to make clear that there is a way in which these deep-seated, fundamental elements of human nature can be directed and utilized for the benefit of the race. How? you ask. By the simple process of ever enlarging the group to which our loyalty is due.

Even now there are encouraging indications. It is but a few short months since representatives of all the south and central American republics met with representatives of our nation in a profoundly significant Pan-American scientific congress. The seed sown there and in former similar congresses, is now germinating vigorously; for in this brief time our loyalty has expanded and we feel ready to fight for the welfare of these weaker republics.

Why is this? Simply because we have come to recognize a community of interest, a community of purpose, a oneness of ideal in government. We feel that these bonds are real, that these men are their brothers' keepers. The people of New England are more patriotic to the United States than we are to the West, no matter how dear the West may be to us; and so it is with all worthy citizens of this great republic.

And now let me ask: Is there any sane reason why we of the United States should feel patriotic to the United States only? Is our nationalism of the kind that prohibits loyalty to humanity? I second the proposal for an international federation beginning with America. The campaign is on, the fight is ahead of us. No one knows how long it will take, and no one need care. There is plenty of time. All we need do, is to be sure that the ideal we fight for is worthy of our mettle. And when this war against war shall succeed will there still be causes worthy of our pugnacity. Just as long as mankind has a common enemy, so long will there be a worthy cause. So long as there is a disease-germ unconquered, just so long is there a worthy battle for humanity. As long as there are feeble-minded children coming into the world, as long as there is such a thing as criminality, as long as there is social and industrial injustice, so long will there be worthy causes to espouse, worthy wars to wage, worthy battles to fight.

"Sentimental and idealistic," comments the ultra-practical man. "Do you not believe in preparedness?" he asks. Preparedness is a stirring word. It brings a thrilling call to the ears of all patriotic men and women. That call will not pass by unheeded. America will be prepared. It may be that one of the penalties we must pay for our democracy, is this slow progress toward that preparedness which some would like to see achieved at once; but we will be prepared. Of course, we are coming to recognize, as

George Trumbull Ladd has said, that, "the patriotic spirit of national preparedness has reference to the nation's finances, its system of education, its internal improvements" as well as "its means for resisting foreign aggression, and for taking its place as the champion of truth and justice in the world."

As long as any considerable number of the race to which we belong believe that fighting force is a desirable basis for national greatness, so long will it be necessary for us to be prepared by force, if necessary, to resist foreign aggression. Here in the greatest of all republics, where the rights of citizenship are universal, I am inclined to believe that military training and the liability to military service, must be as universal. All able-bodied citizens, high and low, rich and poor, well-educated and meagerly educated, if such there be, must share equally in such responsibility. Our freedom, liberty, and equality have come down to us because the fathers were willing to fight and bleed and die that this heritage should be ours. We must be equally loyal to those who come after us.

But we should not be blinded to the fact that national preparedness means more than military preparedness. Aside from matters of national finances, of education, and of internal industrial conditions, we should remember that national security can rest only on a basis of loyalty and patriotic devotion, the chief corner-stones of which are those measures which shall insure to all the people social and industrial justice. If our national security depends upon our intelligence, upon our physical efficiency, upon our standards of living, upon our attitude toward the nation, as well as upon the size and efficiency of our army and navy—and I believe it does,—then there are some big things for us to do. We must realize our social ideals—our feeling of social responsibility must function in our own lives.

"To hold up a national ideal," says Devine, "in terms of salutes to the flag is an empty performance, unless it is reinforced by evidence of social ideals cherished by all who own allegiance to that flag." Whether you agree with me or not in the position I take, that military training and the liability to military service should be universal, as long as such preparation is needed; whether you agree or not that such training can best be obtained in six to eight months of intensive work after the individual reaches the age of eighteen years; whether you agree or not on the importance of the nation's finances, its system of education, and the efficiency of its industries as contributing to national preparedness and national security—really matters little; for I am sure that your feeling of social responsibility will not permit a disagreement on the demand for a sane social policy as being fundamental to our preparation for war and to our preparation

for the stress and competitions of peace, for neither of which we are prepared at the present time.

Germany has had compulsory education for a hundred years. For thirty years she has had a system of sickness-and-old-age insurance, which has made every worker feel that the nation is interested in a very immediate way in his welfare. Do you wonder, then, at the loyalty of the German people? Do you wonder at the efficiency of the German fighting machine? It is because we have neglected these matters of social and industrial justice, that I call upon you graduates who, because of your training and the opportunities educational, and legislative which, tomorrow are yours—you whose feeling of social responsibility makes you best prepared to do this work—to take hold, and once having taken hold, to turn not back but keep the forward look.

Have you seen no vision of a social order in which crime and disease and poverty and feeble-mindedness and vice shall be reduced to a minimum? Have you seen no vision of yourselves working to reduce the death-rate of little children; to stop the blindness of babies; to abolish child labor; to provide for those who work some protection against accidents and occupational diseases; to provide better housing for those who labor; to insure the sick and aged, and those dependent upon them, against want; to abolish unsanitary conditions; to kill the liquor traffic; to conquer preventable disease; to insure children a chance to play; to segregate and humanely care for the feeble-minded? Has your vision of the future not revealed you to yourselves as fighters for rational prison reform; for the removal of the causes of social unrest; for the establishment of a satisfactory and fair minimum wage system; for a method of treating criminals that will not permit judges to commit those suffering from a disease known as crime, to prison for from one to twenty-five years and then, as Dr. Vaughan says, "immediately feel at liberty to wash their hands of the whole thing," but would require them to study the effects of their treatment, change it when it needs changing, and if in doubt call into consultation the trained criminologist, and finally terminate the treatment when the sick man has recovered? If your education has not shown you a vision of yourselves in the thick of this sort of warfare, it has failed, and your time has been wasted.

But I am persuaded that your training has been right. You have formed right habits, you have acquired useful knowledge, you have made your own the best ideals of your race and your time. You have seen a vision, and that vision does embody a better social order, to the realization of which you must make a contribution.

The realization of that better social order means prepared-

ness for war—preparedness for peace. It means the exemplification of the superiority of our modern scientific, humane, democratic ideals over the barbarous, brutal and aristocratic ideals of Europe. It means that while we believe in preparedness, we believe in it for the purpose only of “resisting foreign aggression and taking our place as the champion of truth and justice in the world;” and not for the purpose of oppressing another people, or of extending the boundaries of our present domain. It means that we recognize the roughly-sketched-in-outlines of a picture of the future, which sets forth the divine mission of America, and indicates the part we must play in the regeneration of the world. To have part in such work as this, is the high privilege before you. It will require the courage of sincerity, the forsaking of personal ambitions, the exercise of the profoundest patriotism.

Lincoln, the greatest American, stood for national unity. The preservation of the union meant that individual states must give up certain rights, or supposed rights, and that the allegiance and loyalty of the true citizen must be greater to the nation than to the state. The true significance of the Civil War lies in its establishment of the supremacy of the nation over the nation’s constituent states.

May it not be that the present conflict marks the birth of a more perfect brotherhood? that it will bring forth a federation of nations? that it will establish a nation above the nations, as the Civil War established a nation above the states? The world has this lesson to learn from America.

Let me remind you young people that ultimately you and your lives are not to be judged by those of us who are older than yourselves. Further, that that ultimate judgment will not be pronounced by your contemporaries. You will be judged by the wisdom of those who are younger than yourselves—you must stand before the final tribunal of the next generation of mankind. It is yours to measure up to their standard—to make a contribution to their welfare—to be acquitted by the great tribunal of posterity; but to do so you must be true to your vision—as worthy as any other men who have come up, as Foss says, from the crowd.

Men seem as alike as the leaves on the trees,
As alike as the bees in the swarming of bees;
And we look at the millions that make up the state,
As equally little and equally great,

And the pride of our courage is cowed.
Then Fate calls a man who is larger than men.
There’s a surge in the crowd, there’s a moment, and then
There arises a man who is larger than men,
And the man comes up from the crowd.

The chasers of trifles run hither and yon,
 And the little small days of small things still are on,
 And the world seems no better at sunset than dawn,
 And the race still increases its plentiful spawn,
 And the voice of our wailing is loud.
 Then the great deed calls out for the great man to come,
 And the crowd unbelieving sits sullen and dumb;
 But the great deed is done, for the great man has come!
 Aye! the man has come up from the crowd.

There's a low hum of voices, all say the same thing,
 And our forefathers' songs are the songs that we sing.
 And the deeds by our fathers and grandfathers done
 Are done by the son of the son of the son,
 And our heads in contrition are bowed.
 So, a call for a man who shall make all things new
 Goes down through the throng! See, he rises in view!
 Make room for the man who shall make all things new!
 For the man who comes up from the crowd.

And where is the man who comes up from the throng?
 Who does the great deed and who sings the new song?
 And who makes the old world as a world that is new?
 And who is the man? It is you! It is you!
 And our praise is exultant and proud.
 We are waiting for you there—for you are the man!
 Come up from the jostle as soon as you can,
 Come up from the crowd, then, for you are the man,
 The man who comes up from the crowd.

Fatherhood

I could not tread the path you went last night,
 O my beloved, with your eyes of awe;
 It was a time when my protecting might
 Could bring no shield between you and Life's law!

I could not even guard you on your way,
 Nor share one little mite of all your pain;
 I could but feel—and hope—and dumbly pray
 That you would safely come to me again.

And you have come. * * I do not seem to know
 I am a father. * * All my thoughts outpour
 To you, who last night felt the undertow—
 Safe in the haven of my heart once more!

—EDWIN CARLILE LISTEY, in the "Metropolitan Magazine."



Outlines for Scout Workers

BY D. W. PARRATT, B. S

XII—MOURNING DOVE

Who killed Cock Robin?

"I," said the Sparrow,
"With my bow and arrow,
I killed Cock Robin!"

Who'll be chief mourner?

"I," said the Dove,
"For I mourn for my love,
I'll be chief mourner!"

From "Cock Robin's Death."

1. Why is the mourning dove so named?
2. It belongs to what bird family?
3. Tell of its size, color, and markings. Distinguish between male and female in these respects.
4. Tell of the mourning dove's flight.
5. Describe its song.
6. When, where, and of what is the nest made?
7. Tell the number, size, and color of the eggs.
8. This is called the bird of the poets. Why?
9. Upon what does it subsist?

10. Should it be protected? Give at least two reasons for your answer.

HANDY MATERIAL

The Voice of the Dove

Come, listen, O Love, to the voice of the dove,
Come, hearken and hear him say,
"There are many tomorrows, my Love, my Love,
There is only one today."
And all day long you can hear him say,
This day in purple is rolled,
And the baby stars of the milky way
They are cradled in cradles of gold.
Now what is the secret, serene, gray dove,
Of singing so sweetly away?
"There are many tomorrows, my Love, my Love,
There is only one today."—JOAQUIN MILLER.

This dove is called a mourning dove on account of the mournful sound it makes while singing. It belongs to the pigeon family and is distinguished from all other native doves and pigeons, except the white winged dove, by the dark spot on each side of the neck.

The male measures some twelve inches in length and is of a grayish brown color with a beautiful iridescent patch a little below each of the spots just mentioned. His back and wings are somewhat darker than his under parts, and spots of black are found on his wings. The female is smaller than the male and her colorings and markings less contrasty and more subdued.

The mourning dove, like tame pigeons, has the graceful forward and backward movement of the head, as it walks. In case of apparent danger the bird squats close to the ground and his color blends so thoroughly with his surroundings that it is nigh on impossible to see him. However, if you come too close, he springs up in an unexpected, nervous manner, and makes for safer quarters. His flight, at times jerky and irregular, is usually swift and sure. The rapid vibrations of his wings produce a sort of a dull humming sound as the dove cleaves the air. The graceful tail of fourteen white-edged feathers serves as a rudder when the bird is in flight, and spreads out into a fan to retard motion when he alights.

"The mourning dove," writes C. C. Marble, "may be called the poet of melancholy, for its song is, to us, without one element of cheerfulness. Hopeless despair is in every note, and, as the bird undoubtedly does have cheerful moods, as indicated by its actions, its song must be appreciated only by its mate." Wilson, the noted bird student, speaking of this touching song, says: "The hopeless woe of settled sorrow, swelling the heart of female innocence itself, could not assume tones more sad, more tender and

affecting. Its notes are four; the first being somewhat the highest, and preparatory, seeming to be uttered with an inspiration of the breath, as if the afflicted creature were just recovering its voice from the convulsive sobs of distress; this is followed by three deep mournful moanings, that no person of sensibility can listen to without sympathy. A pause of a few moments ensues, and then the solemn voice of sorrow is renewed as before." This plaintive "Ali, co-oo-oo, coo-oo-oo, coo-oo-oo" is sung principally during mid-day and toward evening, especially during mating and breeding seasons.

The mourning dove's nest, a carelessly built affair of a few sticks, is usually made upon some horizontal limb of a medium-sized tree, some leaning willows, a stump of tree, or on a rail fence. Often, however, it is built upon the ground under a bunch of wheat-grass, sage-brush, grease-wood, or the like. If not disturbed the birds will nest in a chosen locality for a number of years in succession.

The eggs, two in number, are pure white and of about the same size as those of a common pigeon. Both male and female share the work of incubation, and both diligently care for the young.

The baby doves are fed for the most part on regurgitated food, commonly called "pigeon's milk," furnished by the parent birds. This goes to make about two-thirds of the young one's diet, the other third consisting of seeds from sorrel, rag-weed, pigeon-grass and the like.

As a benefactor to gardener and farmer, the mourning dove is entitled to serious consideration. It subsists almost wholly upon troublesome weed seeds and these it devours in surprisingly great quantities. In the stomach of one bird, for instance, have been found some 7,500 yellow sorrel seeds, and in another 6,400 barn-grass seeds. Reports from the biological laboratories at Washington indicate that seeds thus found have run to the almost incredible number of 9,200. Observations show that while the dove is fond of oats, rye, and wheat, he seldom takes any but waste grain.

The mourning doves are very considerate of and affectionate toward each other after they become mated. A pair will usually remain mated for life and they never seem happy unless they are together. While the female is sitting, her companion supplies her with food in abundance. While not engaged in food getting, he is nearly always found close to her, often on the nest so close as to almost push her off. He crosses bills with her when he leaves and when he returns. Such habits of mutual affection have won the admiration of many appreciative poets. By them the dove is made to signify innocent love and true devotion. Note,

for example, the bit of pathos in this little dialogue from the Russian:

Stranger—Why mourning there so sad, thou gentle dove?
Dove—I mourn, unceasing mourn, my vanished love.
Stranger—What, has thy love then fled, or faithless proved?
Dove—Ah, no! the sportsman wounded him I loved!
Stranger—Unhappy one! beware! that sportsman's nigh!
Dove—Oh, let him come—or else of grief I die.

The shooting of one often brings back its mate to investigate the cause of delay. It will alight near where it last saw its companion and "give every evidence of anxious solicitude, peering about, moving its beautiful head in characteristic fashion, and sometimes uttering its sad, sweet call."

These charming birds are found quite generally throughout our mountain valleys and canyons, but always within comparatively easy flight from water. They drink often and delight in frequent baths during warm weather. Their presence even among dreary sage flats is a sure indication of some spring or stream not far away.

A short out-of-town journey in almost any direction is quite certain to find at least two or three of these doves. They seek the highways for dust baths and food grit, and are easily startled into humming flight. Though at first rather shy, with kind treatment, they gradually become somewhat trustful of mankind. In winter when food is scarce, they often venture to the barnyard and feed with the poultry.

There are at present twenty-one of our states having rigid laws against the killing of mourning doves during any season of the year. Unfortunately, Utah permits an open season for these birds at a time when their nestlings are in greatest need of parental care. As a result the older birds are frequently killed, leaving the helpless little ones to chill and starve to death. Such inexcusable cruelty is certainly sufficient to urge that we revise our laws to afford better protection to these beautiful and useful creatures.

Would that we had no need for such laws! Such, let us hope, will be the case when "sportsmen" "with soul so dead" attune themselves to the tender spirit of love as breathed by the poet who wrote these simple lines:

High on the top of an old pine-tree
Broods a mother-dove with her young ones three.
Warm over them is her soft, downy breast,
And they sing so sweetly in their nest.
"Coo," say the little ones, "Coo," says she,
All in their nest on the old pine-tree.

Soundly they sleep through the moonshiny night,
Each one covered and tucked in tight;
Morn wakes them up with the first blush of light,
And they sing to each other with all their might.
"Coo," say the little ones, "Coo," says she,
All in their nest on the old pine-tree.

When in the nest they are all left alone,
While their mother far for their dinner has flown,
Quiet and gentle they all remain,
Till their mother they see come home again.
Then "Coo," say the little ones, "Coo," says she,
All in their nest on the old pine-tree.

When they are fed by their tender mother,
One never pushes nor crowds another;
Each opens wide his own little bill,
And he patiently waits, and gets his fill.
Then "Coo," say the little ones, "Coo," says she,
All in their nest on the old pine-tree.

Wisely the mother begins by and by
To make her young ones learn to fly;
Just for a little way over the brink,
Then back to the nest as quick as a wink.
And "Coo," say the little ones, "Coo," says she,
All in their nest on the old pine-tree.

Fast grows the young ones, day and night,
Till their wings are plumed for a longer flight;
Till unto them at last draws nigh
The time when they all must say "Good-by."
Then "Coo," say the little ones, "Coo," says she,
And away they fly from the old pine tree.



Flag of the United States of America—Our Country*

BY B. H. ROBERTS

When men would intensify utterance, and throw soul, heart, might, passion, aspirations, vital truths, fundamental principles, into one representation, they adopt some symbol to express it,—they incarnate it in some concrete thing.

In like spirit men adopt national standards, emblazon shields, fashion coats of arms, or flags. The eagles of Rome and of France were in their time an inspiration to these conquest-loving people; as was the banner of the Cross to the Crusaders. The Crescent and the Star of the orient, on the other hand, was as much an inspiration to the Mohammedan hosts as was the Banner of the Cross to the Christian Invaders. And so throughout the experience of man; he creates symbols for his principles, his truth, his aspirations. So with the Fathers of our Great Republic; they, too, must have a standard, a thing which, when looked upon, would, as with one word, thunder to their souls the things they hoped to achieve—the things for which they stood.

This, as we know, was not achieved at one stroke. Various insignia were used to express their cause or purpose. In Virginia, in the early part of the struggle against British tyranny, the patriots adopted the "*Snake flag*," the coiled rattle snake with the warning injunction, "Don't Tread on Me," and the immortal words of Patrick Henry, "Liberty or Death!" The men of Massachusetts adopted the "Pine Tree Flag," inscribed with the words, "An Appeal to Heaven." In South Carolina, Col. Moultrie, in Charleston harbor, raised the blue flag with a silver crescent in the right hand corner, and the single word "*Liberty*" inscribed upon it. On the First of January, 1776, Washington raised the flag of thirteen alternating red and white stripes, each stripe representing a colony, with the British "Union Jack" in the upper corner; and, finally, Congress, on June 14, 1777, authorized the present National Banner, The Stars and Stripes. The thirteen alternating stripes of white and red, with the field of blue in the upper corner, in which blazes out a star for each of the sovereign states—forty-eight now, all told. The thirteen stripes still stand for the thirteen original states, which also are

*An address delivered as a part of a Scout program at the Deseret Gymnasium, before Scouts and Scout Masters at the M. I. A. conference, Thursday, June 8, 1916.

represented with the other states by stars in the field of blue, at once their back ground and their bond of union.

And now let us contemplate what this flag stands for. First it stands for the liberty of man; and by standing for the liberty of man, it stands for all things dear to him,—for the dignity of manhood. Without liberty, dignity of manhood is impossible. In fact, there is no content in this splendid word *manhood* where liberty is not. In standing for the liberty of man our flag stands for man's right to life; his right to be free; his right to the pursuit of happiness.

The American flag not only stands for these things, in a declarative way, but it is the emblem of the institutions and government which secure these blessings to man. It stands for the principles that in government the people are sovereigns; that the government is merely the machinery by which these sovereigns secure their rights. Government officers are, therefore, not masters of the people, nor even "rulers;" they are the people's servants. The flag stands for the sovereignty of the people, then, and for the principle that governments derive their just powers from the consent of the governed, a declaration which sounded the death knell of the old theory of "the divine right of kings."

The flag stands for the freedom of speech and of the press; for the supremacy of civil over military authority.

The flag stands for religious freedom; and the Constitution forbids Congress making laws for the establishment of religion, or prohibiting the free exercise thereof. The great truth is recognized, under our flag, that religion is a matter between the individual conscience and the Creator.

But while the flag stands for all these things, which make for and sustain the liberty of man, it is no lawless liberty which it guarantees. Perhaps the phrase "lawless liberty" will be held to be inadmissible; for, at bottom, of course, there is no such thing as "lawless liberty." The liberty our flag guarantees is "liberty under the law;" liberty secured and maintained by law; the right to do what the law does not forbid, and conformity with what the law commands. Orderly freedom, then, is what our flag represents, not license, and not anarchy.

The flag stands for the government; for the sovereignty of the nation in things that are national; for the sovereignty of the states in the things that are reserved, by the Constitution, to the states and to the people respectively. It stands for an indissoluble Union of indestructible states. It declares the Constitution of the Union, and the laws passed in pursuance of it, to be the supreme law of the land. It represents the right and power of the general government to execute the laws of the Union in every state and territory, acting, in the discharge of that function, directly upon individuals and corporations within the states. This

is the new principle in our Republic, which distinguishes it from all Republics that preceded it; and which makes it effective as a government; giving to it the undoubted power of perpetuity, makes it, in fact, a nation. This principle, crystallized in our national Constitution, makes it possible for a republican form of government to extend over a large empire of territory; a thing of which ancient authorities on civil government very much doubted. DeTocqueville declares this to be the unique principle which differentiates the American republic from all others that have existed. Yet, while this element of power exists in the national government, it is to be exercised only within the express grants of power in the Constitution, it being part of the Constitution itself that powers not granted are withheld; and the whole scheme of American government, which is but the collected means of preserving the liberty of the citizens, and the good order of society, is subject to such alterations, as experience shall find warrantable. In a word, the government, both state and national, is answerable to the people. This, by the way, at the present point we have reached in the evolution of our system of government, is very interesting. We have been so charmed by the never-to-be-forgotten phrases of Lincoln at Gettysburg, uniting in a very profound declaration, in a prayer in fact, that "*government of the people, for the people, and by the people*, might not perish from the earth"—that we have overlooked, doubtless, the source whence this formula was largely drawn, namely, the second speech of Daniel Webster on Foote's Resolution, (delivered in January, 1830). Mr. Webster then declared that the government was "*the people's government, made for the people, made by the people, and answerable to the people.*"

The government, then, is the people's government; our government for which the flag stands; and the flag, with all this that the flag stands for, is the sovereign people's flag.

What a world of things is generalized in "Old Glory!" All the principles and truths of civil government; all the aspirations of a people who feel their liberty, enjoy their rights, and aspire to the attainment of all that is possible to a free people, safeguarded by powerful governments, local and national.

THE MISSION OF THE UNITED STATES

As no man lives to himself alone, so no state keeps the effects of its life to itself. It lives for others; its success or failure is a vindication of it, or a confession of inadequacy of the principles upon which it is founded. Judged from this viewpoint, how glorious the achievements of the people living for one hundred and forty years under the flag which represents the principles upon which the government of the United States is found

ed! Our national existence and success are a vindication of free institutions. They demonstrate the ability of a people for self-government. In population the Republic has increased from less than three millions, at the time our nation's flag was first unfurled, to one hundred millions of people now; from thirteen colonies, to forty-eight sovereign states; from the possession of a fringe of territory along the Atlantic coast, to the possession of the great Ohio, the Mississippi, and the Missouri valleys, and thence to the conquest of our intermountain and Pacific coast west, to say nothing of our possession of Alaska, and our insular possessions in the Pacific ocean—the Pacific ocean, destined to become the world's greater Mediterranean of the twentieth century.

Paralleling the development of territorial possessions has been the development in commerce, trade, agriculture, mining, arts, sciences, and general educational enlightenment; for, keeping in mind the principles of the founders of the Republic, our later statesmen, as well as the early fathers, have kept in mind the fact that a self-governing people must be an enlightened people.

Our success in all these activities, the nation-wide prosperity that our people enjoy, demonstrates the great truth that give man his freedom, and each one equal opportunities for development with his fellows, and you have then adopted the best possible arrangement under which men can work out their destiny both as individuals and as communities.

Moreover, our success has not been confined to our own people. In the early decades of the last century, perhaps more than of late, our country was spoken of as "an asylum of the oppressed of all nations." And that, by the way, has been something more than a figure of speech. Columbia's shores have been indeed "a home to those beyond the seas, where tyrants rule no more."

Nor does this mark the limitation of our helpfulness in the world's affairs. The influence of our success as a nation of free men, has been an inspiration to patriots in other lands, who for themselves and for their people have striven to obtain larger freedom, safeguarded by the adoption of at least some of our principles within their own forms of government. This cardinal doctrine of ours, the liberty of man, the sovereignty of the citizens, and the necessary corollary that governments derive their just powers from the consent of the governed, has entered as leaven into the systems of government in many other countries. France, for example, after coquetting, and even after indulging, in "trial marriages," with monarchical forms of government, at last, following our example, settled down to republican government under which she has had more stability of administration in civil affairs than under any form of government with which she

has experimented in recent centuries; and under which now she is waging one of the most stupendous wars of all her history, and so steadily maintaining her course as to win the admiration of the world.

England, instructed by her experience with her American colonies, now grants a wide measure of local self-government to her colonies, which, had she granted to her American settlements, there would have been no American Revolution; no severing of bonds with the Anglo Saxon Empire; no "Great Republic" to instruct the world. But Divine Providence doubtless brought to pass the issues out of which grew our national existence.

Japan, awakened by the voice of America in the middle of last century, thundered at her through the saluting guns of the American navy, commanded by Commodore Perry, awoke from her slumber of ages. She arose from the isolation of centuries; and a few decades later changed her form of absolute government to a constitutional monarchy, with a parliament in which is expressed the will of her people, and has steadily forged to the front as one of the modern world powers.

Russia has so far modified her autocratic government that she admits the voice of her people to be heard in imperial affairs through her Duma, an advisory legislative body, destined in time, undoubtedly, to develop into an effective parliament.

Turkey has compelled the abdication of her tyrant ruler; and by the voice of the people she has placed on the throne of that ancient empire a ruler of her choice; curtailed executive power, and established a legislative division of government to enact laws for the country.

China within the past few years has overthrown the ancient Manchu dynasty and proclaimed a republic. And while there was recently a reversion to the monarchical form of government, it has within the past month been repudiated and the republic re-established. When such things can happen in China, the day of miracles has not ceased.

I do not believe it is American mania, nor undue American egotism, to say that this march of liberty, throughout these countries, had its origin in the shot fired by the embattled farmers of Concord and Lexington—the shot "heard round the world;" and the unfurling of the American flag as the ensign of human freedom and republican government in our own God-blessed land of America.

Pardon me, but those of us who believe that these continents of the western hemisphere constitute a great modern "land of Zion," must needs regard this circumstance of free institutions being born in our country, vouchsafed by our constitutions, state and national, and the demonstration of the success of free institutions through about a century and a half of time—we may be

pardoned, I say, for regarding all this—as the progressive fulfilment of the ancient prophecy—"The law shall go forth from Zion." Truly this "law" of human freedom, for which our flag stands, had its modern birth here in our country, and here has received the demonstration of its great success. Then—

"God bless the land of Washington,
The land we love so well,
Where liberty has smiled upon
Each forest, lake and dell;
Where institutions, priceless, free,
Have made Columbia's shore
A home for those beyond the seas,
Where tyrants rule no more."

* * * * *

"God bless our land, dear freedom's land;
And guard the old Red, White and Blue,
Oh, shield it from the traitor's hand,
And keep us patriots true."

Usually I am not long on poetry, but there is a description of the origin of the American flag in verse by Joseph Rodman Drake that comes to me from the recollections of my boyhood reading, and which I consider most beautiful:

"When Freedom from her mountain-height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure, celestial white,
With streakings of the morning light.

* * * * *

"Flag of the free heart's hope and home!
By angel hands to valor given!
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us?"

WHAT THE UNITED STATES FLAG MEANS TO THE M. I. A. BOY SCOUTS OF AMERICA

Of course it has become a common-place fact of our knowledge that the flag of the United States represents the union of the states, each star in the blue field a state, and the alternating red and white stripes the thirteen original colonies which became

states, and the whole constitutes the national emblem—the ensign of the nation.

I think, however, the flag should suggest all this in greater detail to the M. I. A. Boy Scouts of America, and much more. It is said in the Declaration of Independence that “these truths are self-evident, that all men are created equal [i. e. before the law] ; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.” In what we accept in our religious faith as a revelation from God, it is said that, “It is not right that any man should be in bondage one to another. And for this purpose [that is, that men might not be in bondage one to another] have I [the Lord] established the Constitution of this land, by the hands of wise men whom I raised up to this very purpose, and redeemed the land by the shedding of blood.”

Now, with these ideas in mind, let us see what the flag may symbolize for the M. I. A. Boy Scouts :

The unbroken field of blue should in their thought symbolize the Union of the states, each state represented by a fixed star in this blue field; each star standing for an indestructible state of the indissoluble Union. The stars are five pointed. So considered they may represent the five great and self-evident political principles on which the government is founded—the immortal principles of the Declaration of Independence :

1. The equality of men before the law ;
2. The right of men to live ;
3. The right of men to be free ;
4. The right of men to pursue happiness ;
5. Governments derive their just powers from the consent of the governed.

The white stripes symbolize the purity of the patriotism of the people; the red stripes, the blood that has been shed for the establishment of these principles and the maintenance of this nation, and by which the land and the government have been sanctified.

The flag thus represents all that in civil government men can live for; and to maintain which, when duty calls, they can even afford to die. Accept this formula, M. I. A. Boy Scouts of America, as to what the United States flag means to you, and you will fall behind none of your Boy Scout compatriots in interpretation of, and in appreciation of your country's flag.

The True Gentleman*

BY ORSON F. WHITNEY

I have promised to give a ten-minute talk on "The True Gentleman." What does it mean to be a gentleman? I had the pleasure, four years ago, of accompanying the boy scouts on their first hike over the old Pioneer Trail through the Wasatch Mountains. We had a splendid time. Many interesting things happened. We had a magnificent oration from Brother Roberts, and I said some good things myself (laughter)—especially after Captain Grant appointed me to crack jokes for the company and appointed Rulon Wells to laugh at them. His appreciation was quite encouraging, though it worked him pretty hard. But what remains with me most is a little incident that occurred while we were camped one night in East Canyon.

The boys had saluted the flag and lowered it, putting it away with reverent hands. Supper was over, a ring was formed, and some athletic games were indulged in. Two of the scouts grappled each other and began to wrestle, and I tell you it was a tug of war for a few minutes, they were so evenly matched. One was a fine young fellow, straight as an arrow, a native of Salt Lake City, and the other a husky lad from Davis county. The bout ended with the Salt Laker flat upon his back. But he got up smiling, and without waiting to dust his clothes, walked up to his antagonist and extending his hand, congratulated him on his victory. I was the poet laureate of the hiking scouts, I suppose you know, and because of this incident I included in my verse "Hiking the Trail," a line reading, "Irwin Clawson, gentleman." He was the scout who was thrown. But he was a victor none the less—for he mastered himself. He would not allow himself to pout, to feel miffed or disappointed; and in the generosity of his heart and the gentility of his soul, he complimented the one who had defeated him. It was the act of a true gentleman.

The splendid conduct of General Grant—his magnanimity in the hour of triumph at Appomattox, where General Lee surrendered, has often been commented upon. Grant, refusing to accept the sword of Lee, or the horses of the conquered cavalry, protested: "Not a single horse, General. You will need them for your spring plowing." This showed the greatness of General Grant probably more than any other act of his life. But what

*Told at the Scout demonstration, Deseret Gymnasium, June M. I. A. Conference, 1916.

about the other side? Take Lee's conduct at Gettysburg, after Pickett's glorious charge had failed, when he saw his gray battalions melting away, and must have known that the cause of the South had reached high water mark, and must ebb with the loss of that great battle. Gazing upon his defeat, the Confederate chieftain did not swear, did not curse, did not blow out his brains; he simply sighed: "We cannot always win victories." Grant was great, but Lee was greater—at all events his greatness was put to the severer test. It is great to be magnanimous in the hour of victory, but it is greater to be patient in the hour of adversity. Robert E. Lee was a true American gentleman.

To be a gentleman does not mean to part your hair in the middle, and sport a gold-headed cane. It doesn't mean to wear broadcloth. A man can be a gentleman in buckskin. A woman can be a lady in homespun. Of course, there are little courtesies and amenities, such as lifting your hat to a lady, or to someone above you in authority. These things are beautiful, and pertain to gentility. General Washington was walking one day with a friend, and they met an aged negro, who doffed his hat as they approached. Off came Washington's hat in return. The friend was shocked: "Why, General, do you take off your hat to a nigger?" Washington replied: "Would you have me outdone in politeness by one?" A splendid answer. The Father of our Country was a true gentleman.

I like to see a hat lifted to a lady. I like to hear one gentleman say to another, "After you, sir"—as the undertaker said to the doctor. These things are all right. But the point I wish to bring out is that gentility means something far more than this.

A gentleman is gentle, kind and considerate of others. He is chivalrous, generous and brave, tender to women and children, respectful and reverential to authority. All these are features of a gentleman's character and conduct.

Sir Philip Sydney, an English nobleman, lay wounded upon the battlefield, suffering with that raging thirst which always seizes one who has been shot through. His attendant brought him some water to assuage his burning thirst, and he was about to drink, when he saw a common soldier lying a few feet away, gasping for breath and just ready to expire. Sydney waived back the water, and told them to give it to that dying soldier. "His need is greater than mine," declared the wounded hero. An English gentleman! But never so much a gentleman as then.

When I was in England, many years ago, we had among our missionary corps an honest Welsh blacksmith, brave as a lion, devoted to his religion, but without much education. Traveling in his native land, he came to the castle of Hawarden, the summer residence of William E. Gladstone, then prime minister of England—a great scholar, great orator, great man. This brother

made up his mind to bear his testimony to Mr. Gladstone, and this is how he did it. Wrapping up a bundle of gospel tracts, he sent them off to the castle, with a postal card, reading: "Dear Mr. Gladstone, I send you some trax; read them for they are fax." Now, a gentleman never takes advantage of another person's weakness; and a gentleman always answers his correspondents promptly. Those who don't answer promptly are not gentlemen—they are ladies (laughter). Gladstone, instead of tossing the tracts into the waste-basket, as a contemptuous flunkey would have done, directed his secretary to write a kind and respectful letter to the humble "Mormon" missionary, thanking him for his tracts, and assuring him that he would read them. That was the act of a true gentleman.

Every rule of etiquette, of good conduct, has common sense to warrant it. Why are you told to eat with your fork and not with your knife? Why, because if you ate with your knife you might cut your mouth, and the chances are it is big enough already. Why do you take soup but once? Because too much liquid at one time is not good for the stomach. Why are you to eat silently and avoid greediness? Because the opposite course is offensive to those around you.

The best definition of gentility is this: "A gentleman is one who puts us at ease in his presence." A woman is a lady upon the same principle. And how much that means! It is not merely to bow and scrape, and doff your hat. It means to be thoughtful and considerate; it means to have a clean body and a clean mind—to be pure in thought, in conduct, and in conversation. It means to be always thinking of others, and how to make them happy. I would have every boy scout a gentleman in this high sense of the term.

A gentleman is always respectful to authority. They tell a story about Louis XIV of France; Louis the Grand, they called him. He was "the pink of politeness," "the first gentleman of Europe," a title afterwards misbestowed upon George the Fourth of England. One day he was going out for a drive, this grand monarch, and as the carriages or conveyances drew up, he turned to one of the nobles of his court and invited him to get in first. The Frenchman bowed very low and said, "After your majesty." The king did not like it; a shadow crossed his face. Turning to another nobleman, who chanced to be the English ambassador, he asked him to get in first. The Englishman bowed just as politely as the Frenchman, and then sprang in. The king, pointing to him, said: "There is the true gentleman—he did as I desired."

I had a similar lesson impressed upon me once. I was traveling for the *Deseret News*, and came to the city of Logan while a stake conference was in session. Upon the stand were Presi-

dent John Taylor and counselors, President Cannon and our beloved President Smith; also Brother Thatcher and other apostles. Brother Penrose was likewise there; he was then editor of the *News*. I wanted to ask him a question, and so walked up near the stand, and beckoned to him. Bishop Preston, who presided over Cache stake at that time, said: "Come up, Brother Whitney, come up on the stand." "Oh, no," I replied; for I didn't feel worthy to sit among those great men; so I declined, thinking it the proper thing to do. Brother Preston then remarked: "Well, when I come to the Eighteenth ward [where I was Bishop] and you ask me to sit on the stand, I will accept." President Smith, overhearing the remark, advised me: "Orson, do as the Bishop tells you." I did not argue the point; I walked up onto the stand and took a seat. It was a lesson to me that I have tried to profit by ever since.

The Prophet Joseph Smith declared that when God offers knowledge or a gift to a man, and he refuses to receive it, he will be damned. A king's invitation is a command, and God is the King of kings. When authority wishes to honor you by giving you an appointment or a gift or a blessing of any kind, you cannot do better than to accept. If you refuse, you put up your judgment against that of the one who makes the offer. You throw it back in his teeth. No wonder the French monarch was displeased. He would not have offered that nobleman a seat in his carriage, if he had not wanted him to accept it, and when the latter declined, he put his judgment against the judgment of the king. It was an act of impoliteness.

Always accept a call to a mission, or an appointment of any kind, to labor at home or abroad, in the service of the Lord. Whenever your bishop or stake president says do this, or do that, obey. That is the secret of growth and progress in the kingdom of God. The one who accepts the call advances. The one who declines it takes a backward step.

I have a boy at home of whom I am justly proud. He never had to be told to get in the kindling and coal for his mother. He knew instinctively that this was his duty, and he took it upon himself. One day, while I was absent, my wife began to split kindling, and Paul (the boy I refer to) walked up to her and said: "Mother, this is no work for you," and took the ax out of her hand. It was the act of a gentleman. And he was not doing it to "show off," mind you. He did it from an innate sense of politeness. A gentleman is always kind to women and children. Boys who love their mothers and respect their fathers are very apt to be gentlemen. You are a gentleman when you put other people at ease in your presence, when you are kind, chivalrous and respectful, and receive in the right spirit what authority wishes to bestow. Be true gentlemen.

The "Higher Criticism" and the Variant Names for God in the Bible

BY ROBERT C. WEBB

I

As stated in a previous article, the so-called "higher criticism" of the Bible—which is to say the scheme having as its direct object and result, in many minds, the discrediting of claims of authority or divine origin of the Hebrew and Christian Scriptures—begins with the allegation that the differing designations for the Divine Name in Genesis I and II indicate diverse origins for these two chapters, and, following on the same principles throughout the earlier books of the Bible, also several separate "documents" that have been clumsily pieced together by some "redactor" at a comparatively recent date. Upon this apparently innocent fact, also, is based the entire fabric of the system which attempts to prove from "internal evidences" that the Scriptures are not, as formerly believed, either divine, authoritative or even historical in any correct sense, and that the religion of the Jews, and the "god of the Jews"—to use a term now familiar in "scholarly" literature—are merely "developments" of ideas common to all Semitic peoples. Here the zoological hypothesis of descent, or "evolution", plays an ambitious and conspicuous part, particularly when arguments for "late dates" are desired, and is advocated as the "proved method" of God's activities, both creative and "providential". If all this is true, and has been so demonstrated, we can do no more, of course, than regretfully acknowledge our defeat. But it has not been demonstrated, nor even supported by such arguments and evidences as should warrant us in accepting it as even a "possible alternative conclusion".

The first and second chapters of Genesis positively do not use "different divine names", as the "higher critics" allege, nor even such diverse designations for Deity as to warrant the supposition that the alleged different authors of these two chapters held any such radically diverse conceptions of God, and of His relations to creation and to humanity, as would justify the conclusions of the "critics". In addition to this fact, an "alternative explanation" of the apparent differences in the "names" used may be drawn from the text itself.

In the first chapter of Genesis, and through the third verse of the second chapter, as even a reader of the English Bible may

discern, the Creator is called simply "God", a word representing the direct translation of the Hebrew *Elohim*, a noun plural in form, but used with singular verbs. In the second chapter, beginning with the fourth verse, and going on through the 23d verse of the third chapter, the double name "Lord God" is found, always as the subject of a verb, except in the two instances in the 8th verse of the third chapter. This double name represents the Hebrew words *Jehovah Elohim*, the literal translation of which is "Jehovah-God", the first word of the combination being a proper noun, indicating the "ineffable name" of God (*Jehovah, Jehovah, Yehowah* or *Yahweh*), and the second the most representative and oftenest-used correspondent of the English word "god". As with the usage of this English word, the Hebrew *Elohim* is not a proper name, except when used to designate the infinite Creator, who, in strict consistency, has no name, or whose name must not be spoken, even if declared. Thus, when used alone, as in the first chapter of Genesis, or with the name *Jehovah*, or the title *Adonai* ("lord"), as in a few instances, it is equivalent to the English name "God", with the capital. When used with other names, either in compound or in apposition, or alone, when in association with such words as "heathen", etc., it means "god" or "gods", "divine beings" or objects of worship in any designated connection. An eminent example of this usage is found in I Kings xi:33, ("they * * * have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon"), in which the objects of the verb "worshipped" may be thus partially transliterated for the information of the reader: *l (h) Ashtoreth elohe(y) Tsidonin, li Kmosh elohe(y) Moaab, ul. Milkom elohe(y) beni-(g) Ammon.*¹

In order to derive a really critical idea of the very condition found in the use of "differing names" in the first two chapters of Genesis, it is in place to indicate briefly the conceptions of Deity, as opposed to deities, which held among Semitic nations, as, indeed, among ancient peoples in general. In the writings of ancient historians, as also in many places in the Bible, the existence of heathen deities is not denied, nor is there any consistent tendency to interfere with the opinions or rites of religion of the worshippers of such "gods", except when they are brought into conflict with the "gods" of the nation in question. The ancient conception is that the god of a people should be regarded as the particular guardian of that people, their unseen genius, king or commander, who is victorious, if his people prevail, in war or is defeated, if they are conquered. The members of a tribe or

¹In this partial transliteration of the Hebrew words, the letter "h" in parenthesis indicates the guttural character of the Hebrew letter *Ayin*. The "y" in parenthesis indicates the Hebrew letter *Yodh*. The "l" before the names of these gods represents the particle having the general meaning "to", which here follows the verb meaning to "worship". The word *Elohim* is here modified into its "construct" form, *Elohe*, which means, literally, "god-of".

nation were inevitably associated with their god, who, in some aspects of the matter, might be considered to be the "personification" of the tribe itself. Thus, a man could not change his religion without also changing his national or tribal allegiance. The god of the tribe was not regarded as the Supreme Being, although he was considered to be sovereign within his own boundaries, or over his own people. There seems to have been a distinction, also, between the god-ideas of nomadic tribes and those of settled and civilized nations. Among Semites of the latter class the god was familiarly known under such title as Baal or Ba'l, which has the general meaning "owner", "possessor", "landlord", etc.—the word also means "husband" in other connections, sometimes also as a divine title.² Such designations as "king" are also common, as seen in the supposed names of heathen deities in the Bible, such as Milcom, Malcham, Molech, etc., variations of the word *melek*, "king". The Tyrian Bel was also known as *Melcarth*, "king of the city". As a nation grew greater its god, of course, increased in importance, but the idea of an infinite and eternal deity was very rare, except among philosophers or other people of high reflective intelligence. Thus, as seems well supported by recent investigations, the ancient heathen Arabs, while depending upon their own tribal deities for the protection of their tribes, etc., were wont to ascribe control of the weather and the forces of nature in general to Allah, the God of Heaven, who may be said to correspond in many ways with the *El Shaddai* of the Bible. Thus, as may be understood, the religion of the Bible had as its principal thesis the assertion of the claims of God Almighty, as against those of all "other gods" whatever, just as the religion of Muhammad, himself greatly under the influence of Jewish and Christian traditions, emphasized the claims of Allah, to the exclusion of all tribal gods and "baals"—the "gods many and lords many".

In the course of the development of religious thought and institutions, particularly under the influence of people of reflective intelligence, we find that, among even the most widely separated peoples, one kind of polytheism arose from the discrimination of separate deities in control of the several natural forces, departments of life and effort, such as warfare, agriculture, etc.

²The common Semitic belief in the local, or restricted, powers of their several gods, or *Baalim*, is well exemplified by the passage in I Kings xx:22-30, in which, as recorded, the King of Syria was advised to seek battle with the Israelites "in the plain", on the ground that "their gods are gods of the hills". We might reasonably conclude that this supposition was based on the report that Jehovah had His special residence at Mount Sinai or Horeb. In spite, however, of the fact that sundry "critics" insist that Jehovah is merely one of these locally dwelling Semitic deities, we find that the idea is definitely repudiated, and God promises His people a victory, to demonstrate the fallacy, and that "ye shall know that I am the Lord". Nevertheless, the usual Semitic superstition was so familiar to the Israelites that, as recorded, they seemed unable to comprehend the idea of an Infinite Being who is "God among the gods", and showed a constant tendency to have recourse to the *Baalim*. This is a perfectly consistent explanation for their constant recorded lapses into idolatry.

But, often, as among the ancient Hindus, there is, even with belief in a most populous pantheon, an ancient and persistent tendency to regard the separate gods as so many manifestations of one original and primitive Power. We have, therefore, what is usually known as "henotheism", the concept of one god in many forms, or in many functions, rather than "monotheism", or the assertion of one god supreme above all forces of nature, etc., and, if acting through the agency of other superhuman beings, acting always as their superior and commander, who is unspeakably above them all. Another variety of polytheism comes with the attempt to reconcile the conflicting claims of numerous local, or tribal, deities, so as to include them in a national pantheon. There is much of this sort of thing in the religion of ancient Egypt. It appears also when men of one nation attempt to recognize their own gods in the deities of another. Thus, Herodotus, in describing the religion of the Egyptians, gives the names of the Greek gods to their gods. So, also, the Romans, on their emergence into power and importance, sought to identify the members of their own pantheon with those of the Greek.

One thing that is fairly certain about most ancient and "heathen" systems of religion is the general failure to identify any of the members of an official pantheon with the Creator of the universe. Thus, among the Greeks and Romans, there was no definite ancient tendency to ascribe Creatorship to Zeus or to Jove. With them the origin of things lay in a vague line of fables, in which personifications of "time", "heaven", and other ultimate facts cooperated in forming the worlds. With the Hindus the old Vedic god Indra was not identified with the Creator, nor were any of the other deities so honored. Later, with the rise of philosophical tendencies, there appeared the three rivals for Creatorship, Brahma, Vishnu and Shiva, whose conflicting claims were "reconciled" by the theologians in the popular *trimurti*, which is a very different concept from that involved in the Christian doctrine of the Trinity, no matter how much the idea of a "triunity" may appear in both. With the philosophers, also, the three rival gods were resolved into three differing manifestations of the same absolute and original agency called by them Brahman. They taught, therefore, that, from the original "formless and passionless" Being was derived the existent universe under the name of Brahma, or, rather, that the universe formed by or from him contained the two great dominating elements controlled by Vishnu as the Preserver and by Shiva as the Destroyer. To this day, however, there are the rival sects in India of the Vaishnavas, or worshippers of Vishnu as the Supreme Being, and of the Shaivas, or worshippers of the supreme Shiva.

In fact, as the science of comparative religion seems to affirm, there are, historically speaking, two distinct eras or layers

of thought upon matters connected with the Creation. The first is the mythological, in which vague fables of the "first generation of gods" is relied upon to stop the questionings of the curious, just as the fantastic stories usually given in treatises on "mythology" were supposed to account for certain local sanctities or certain forms of religious observance. The second is the philosophical, which, in general, takes the data of popular religious conceptions and reduces them to a formal system. Thus, the deities of the older pantheons were very generally "spiritualized" into simple "hypostases" of supposed ultimate energies and existences. From such a tendency we have the famous "Hymn to Zeus" written by Kleantes, and containing the passage, "We are also his offspring", quoted by St. Paul at Athens (Acts xvii). Similarly, also, the famous "Chaldean account of Genesis" first brought to light by the late George Smith, has been placed by some competent scholars in precisely the same category. On this point Prof. Sayce writes:

"It [the Babylonian creation story] was an attempt to throw together in poetic form the cosmological doctrines of the chief Assyrian and Babylonian schools and combine them into a connected story. But the attempt breathes so thoroughly the air of a later philosophy which has reduced the deities of earlier belief to mere abstractions and forces of nature, that I much doubt whether it can be assigned to an earlier date than the seventh century B. C. The materials incorporated into it are doubtless ancient, but the treatment of them seems to presuppose an age of rationalism rather than an age of faith."—*The Higher Criticism and the Monuments*, p. 62.

Now, in this point the Book of Genesis takes a complete departure from the methods of all other ancient peoples and religions. It begins with an account of the creation which is at once singularly free from the fantastic elements so conspicuous in ancient mythological "cosmogonies", as well as from the equally fantastic refinements of mere speculative or philosophical formulations. It avoids all these unsatisfactory and inconclusive elements by postulating, at the start, an Infinite and Supreme Being, who, under the name or title Elohim, manifests His power by commanding the "earth without form and empty" to assume the form and "fulness" which He had determined that it should manifest. This Creation Story, in fact, manifests the simple directness of the ancient story-teller, in its freedom from all cumbrous "literary embellishments", while, in its broad and unassailable statements, it reveals an origin other than that from which came the speculative formulations of the "philosophers". It is quite as reasonable—speaking from the standpoint of literary criticism—to see in such an account as this the "original form" of the story, later "embellished", amplified, "improved" and corrupted into the versions found on Babylonian brick tablets, as to assume that it is merely

an "expurgated edition" of some such accounts, as sundry alleged "critics" confidently assert.

More than this, our conclusion that the account in Genesis may with perfect propriety be considered the true "original version" is in perfect accord with the facts claimed in the whole of the earlier history contained in Genesis. It is also in accord with the facts known about religion in ancient times—not merely as supposed by "scholars" having special theories to defend. It begins with an account of the doings of the Infinite Creator in the depths of eternity, but, so soon as He has created the world and man in it, He becomes the Lord or Master to his creatures, with whom he speaks even as a man to men. The Infinite Creator is, in fact, identified at once with the God known, as stated, to Abraham, Isaac and Jacob, under the title *El Shaddai*, "God Almighty", and to Moses as *Jehovah*, "He who is". This is the reason why the name *Jehovah* is coupled with the title *Elohim* in the second and third chapters of Genesis. This coupling of the names is intended to dispose at once of all suspicion that any other "god" could possibly be identified with the *Elohim* of the Creation.

In making this statement thus confidently we are bound by no theory as to when, or by whom, the name *Jehovah* was first inserted in the second and third chapters. It is perfectly evident from the historical point of view that this name should appear there, in order to eliminate the claims in behalf of any of the "gods many and lords many" as against those of *Adonai Jehovah*. There was no claim, to be sure, that any of these "other gods" was the Infinite One, but the claim is made from the start for *Jehovah*. In the words of the 86th Psalm, "among the gods there is none like unto thee, O Lord". But, as recorded, Adam and Eve failed to remember—if, indeed, they clearly understood—that the God who walked in the Garden and talked with them was immeasurably exalted above all earthly beings. So, also, as the result of defective understanding, the Israelites of all times, as recorded in later books, failed to remember that the Baalim, and other "lords", were essentially different orders of beings from the Lord God of the Hebrews, and fell easily into the current habit of all peoples of their times of seeking the help of "strange gods", local deities, who, as asserted, inhabited the land which they had conquered. This is the reason why the name *Jehovah* appears with *Elohim* after the first chapter. And it is a reason consistent with the history of the earlier books of the Bible.

(The conclusion of this article will follow in the October ERA.)

✓ “Mormonism’s’ Message to the World”

Concluded from page 894.

At Chattanooga, Tenn., a special conference was held on May 29, 1916. *The Daily Times* of May 30 published an extended report of the proceedings, embodying the following:

An audience that completely filled the assembly rooms at the “Mormon” Mission house, in this city, gathered on Monday evening on the occasion of a special convention of the Tennessee conference. Chattanooga is the headquarters of the Southern States Mission, which embraces ten states and comprises a membership of over twenty thousand souls. The mission house is at 711 Fairview avenue and is in charge of President Charles A. Callis, who, with his family, has made it his home during his presidency, which has already extended through more than a decade.

The mission is particularly interested at present in the visit of Dr. James E. Talmage, of Salt Lake City, who is one of the general authorities of the “Mormon” Church, he being a member of the council of apostles. Aside from his high official position in the Church and his reputation as an author of several large works on theological subjects, Dr. Talmage is a man of recognized standing in the scientific world. For many years he served the University of Utah as its president and professor of geology, and he holds the distinction of life fellowship in many learned societies, among which are the geological societies of England and America, the Philosophical Society of Great Britain, and the Royal Society of Edinburgh. He is a graduate of Lehigh University, and has received the honorary decorate of that institution. * * * * *

President Callis and Dr. Talmage reached Chattanooga yesterday after a tour of official visitation to several conferences in the Southern States Mission. Both speak with great satisfaction of the steady and stable growth of the liberality and hospitality with which their missionaries are received throughout this region. The two gentlemen have recently addressed large assemblies in Greenville, S. C., where they dedicated a new brick church, in Atlanta, Ga., in Douglas, Ga., where a large country conference has just been held, and in Jacksonville, Fla.

“The Southern people,” said President Callis, “realize that “Mormon” missionary service is a labor of love. Our elders, as well as the missionary sisters, are sent out without salary; they bear their own expenses; no admission fees are charged at any of our meetings, and no collections are taken up. The missionaries serve for indefinite and varied terms, but the usual period of individual service is from two to three years. We have already built several fine churches in this mission, and others are in course of construction and in prospect.”

Dr. Talmage’s address last night was entitled “‘Mormonism’s’ Message to the World”. In the eloquent simplicity of plain statement and forceful diction he summarized the distinguishing features of “Mormonism”. He said in part:

"'Mormonism' is the embodiment of the Gospel of Jesus Christ as taught by the Master and His apostles in ancient times. We hold that Jesus Christ is the one and only Redeemer of mankind and Savior of the race, and that to this divine mission of supreme import He was called and ordained in the councils of heaven before the beginning of human history. 'Mormonism' accepts literally the scriptural record of the Savior's life and ministry in the flesh, and proclaims His eternal godship.

"'Mormonism' affirms the free agency of man, the divine birth-right to which the human race is heir, and that, having the right to elect or reject, man is held individually accountable for his acts. We do not believe that any man but Adam shall be punished for Adam's transgression. The fall of man was foreseen, and in divine plan provision was made for ameliorating the results thereof, and for turning seeming evil into actual and eternal good. That provision was the atonement wrought by Jesus Christ, whereby redemption from death is assured, and salvation is provided for all who will comply with the prescribed terms of obedience to the laws and ordinances of the Gospel. The evident operation of the law of heredity is admitted; but we hold that whatever disadvantage may come to man through inherited tendencies, whatever handicap he may be placed under, shall all be taken into just consideration in the summing up of his life's account.



Dr. James E. Talmage, of the Council of the Twelve Apostles, with C. A. Callis, President Southern States Mission, on the right, and traveling elders and missionary sisters, present at the dedication of the Greenville, S. C., church, May 21, 1916:

Front row, left to right: Streeter Wallace, G. L. Hart, H. P. Workman, Dr. James E. Talmage, President Chas. A. Callis, Sister Grace E. Callis, Sister Eph. Larson, Eph. Larson. Second row: J. H. Leavitt, President Jno. J. Sarbach, Sister Ivey Erickson, R. C. Carter, R. A. Nash, Sister Clara Peterson, G. A. Thorup, L. L. Cullimore, W. L. Sagers (North Carolina conference). Third row: A. Jarvis, Sister Pearl Hamilton, C. O. Hamilton (Georgia conference), M. G. Larsen, C. R. Thorne, W. Hurst, L. A. Green and M. D. Perry (North Carolina conference). Fourth row: Willard Smith, H. E. McNiell, Glen G. Smith, G. A. Dewsnap (North Carolina conference).

"'Mormonism' affirms the principle of liberty in worship, but goes not to the extreme of saying that any religious system is as good as any other, or that divers churches with antagonistic creeds can each or all together be the Church of Christ. The authority of the holy priesthood, which is after the order of the Son of God, is an indispensable investiture of the Church of Jesus Christ, and this authority, we aver, is now operative upon the earth, it having been restored by direct dispensation from the heavens, following the long night of the great apostasy. That there would be a general falling away from the faith was predicted by the apostles of old, and it is made plain that this defection had begun during the apostolic period. A restoration of power and authority from God, a new dispensation of the Gospel became essential to the re-establishment of the Church.

"'Mormonism' declares to the world that the current age is the period of the last days spoken of in the scripture, constituting the dispensation of the fulness of times; and that in these times has been realized the vision-prophecy of John the Revelator, relating to the angel of the last days who should come to earth, bringing the everlasting Gospel to preach to all nations. * * * * *

"The true name of the restored church is the Church of Jesus Christ of Later-day Saints. We are called "Mormons", but the appellation is a misnomer, and came into use through popular interest in the Book of Mormon, which is a scriptural volume containing the secular and religious history of the aboriginal peoples who dwelt upon the western continent, and of whom the American Indians are the degenerate posterity. The Book of Mormon in no sense substitutes the Holy Bible in our estimation, but it stands before the world as an independent record.

"A proclamation of the greatest import, embodied in the message of 'Mormonism' to the world, is that relating to the second advent of the Christ. 'Mormonism' teaches that the great event, which shall be known as the consummation of the ages, is very near at hand. The conditions specified by the Savior as signs of the imminence of his coming are rapidly maturing. The great world war now in progress is one of the most portentous. It was foreseen and foretold. The mission of the Church is to teach the doctrine of preparedness, that the earth and its people may be ready to receive the King of kings, who shall come to inaugurate the millennial reign of peace."

In its issue of May 31 the *Chattanooga News* printed the following:

Dr. James E. Talmage, of Salt Lake City, former president of the University of Utah and now one of the general authorities of the "Mormon" Church, was the principal speaker at the convention of the officers and members of the East Tennessee district of the Church, held Monday in the chapel at mission headquarters. During the last two weeks, accompanied by President Charles A. Callis of the Southern States Mission, the church dignitary has been attending and delivering sermons at conventions held in Greenville, S. C., Jacksonville, Fla., Douglas and Atlanta, Ga., and Chattanooga, Tenn. At Greenville, S. C., Dr. Talmage dedicated a handsome brick church.

Before the noted lecturer and author left for Kansas City a *News* reporter secured an interview with him. "What is the situation of your people in Mexico?" was the first question, to which Dr. Talmage replied as follows:

"When the president of the United States wisely advised the

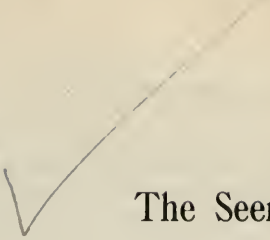
Americans residing in Mexico to leave that unhappy country for the purpose of escaping the perils of the fierce revolutionary warfare raging there, the First Presidency of the 'Mormon' Church counseled the members who had settled in Mexico to follow the President's counsel. In every case, where it was possible, the members of the Church came across the border, leaving millions of dollar's worth of property, represented in houses, farms, horses and cattle. When peace seemed about to smile upon that revolution-rent country a number of the 'Mormon' settlers returned to their homes. The majority of them, however, are farming and building new homes in the border states."

When asked concerning the much discussed cooperative mercantile system in Utah, Dr. Talmage said: "In 1868, President Brigham Young, the noted pioneer, colonizer and leader, organized Zion's Cooperative Mercantile Institution, the regulation of trade for the benefit of the people of Utah being the chief purpose of its organization. Non-'Mormons' are among its stockholders. At that time the merchandise was brought into the desert colony by caravans of 'prairie schooners' and it was sold as fast as it could be put out. To protect the people against exorbitant prices the big mercantile institution was established. Scattered over the state and owned by the people, irrespective of creed, there are more than a hundred similar though smaller organizations."

"'Mormonism'", said the distinguished churchman, "lives and thrives because within it are the elements of thrift and the forces of life. It embraces a boundless liberality of belief and practice. True toleration is one of its essential features. It makes love for mankind second only to love for Deity. Its creed provides for the protection of all men in their rights of worship according to the dictates of conscience. It contemplates a millennium of peace, when every man shall love his neighbor and respect his neighbor's opinion as he regards himself and his own—a day when the voice of the people shall be in unison with the voice of God. The philosophy of 'Mormonism' rests on the literal acceptance of a living, personal God, and the unreserved compliance with his law as from the time revealed."

Elder Talmage next visited the Central States Mission, and in company with President Samuel O. Bennion, held meetings at Independence, Mo., on June 1, and at St. Louis, Mo., on Sunday June 4. The good effects of the devoted and efficient labors of President Bennion were abundantly manifest.

I know this, that the Latter-day Saints, as a people, will have to give more attention to the cause of international arbitration than they have done, if they want to prepare themselves and the world for the coming of the Lord. According to the Doctrine and Covenants (Sec. 105:39), it is the mission of the Church to "lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth;" and when the New Jerusalem is established it will be "a land of peace, a city of refuge, a place of safety;" in fact, a place of gathering for all nations (Sec. 45:66-69). It is a great question whether we realize fully the great mission our Lord and Savior has given His people in this age, before His coming.—J. M. SJODAHLE.



The Seer^{*}

BY H. R. MERRILL

The lad looked like a mournful specimen of the owl family, as he sat perched upon the top of the old brush fence which led along the road from the dugway to the bottom of the lane, and then dipped suddenly into the willows of the creek bottom, just below the place where he sat. His head was covered with an old and much-worn felt hat that rose like a parrot's top-knot above the brown curls which, refusing to be imprisoned by the ragged brim, stuck out upon both sides of his head, like the ears of the feathered Solomon. His shirt was torn in many places, giving to his back and arms the appearance of a ragged, half molted bird. His "overalls," as he called them, were held in place, approximately, by an old string of a suspender that was run through a hole in their top and fastened by a wood toggle. His feet were bare, their tanned surfaces mutely testifying that days had passed since a shoe of any kind had incased them.

As the boy sat there in the early morning sunshine, sorrow spoke in his sparsely freckled face. His elbows rested on his knees, his chin in his hands, as he gazed morosely down the street to where a faint film of dust arose from the shade of the large cottonwoods, at the bend of the road, and floated slowly into the sunlight, showing that some vehicle had recently passed that way. A large tear rolled down the boy's cheek and dropped from his set jaw on to his stubbed toe, unnoticed.

It was a glorious morning, but Aurora had spread wide her purple vestures in vain, and her pearl and amber ships had sailed out of the gates of the dawn unheeded. Even fiery Helios, as he rose above the blue, shadowy mountains, had failed to elicit one appreciative glance or sigh. The boy was absolutely unconscious of everything save yonder gradually vanishing film of dust and the rattle of a distant wagon.

At last the faint chuckle of the wheels faded from his consciousness as fades a wisp of smoke from the sight of a hunter, in the clear atmosphere of the mountains. The boy was alone with his thoughts. Even the faint sheen of dust had passed into the orchard north of the road and was gone, leaving the tiny balls of flying cotton to play alone in the shade of the lofty cottonwoods. The silence accentuated the roar of the river, which

*This story won first place in the ERA story contest for June.

came to him in great throbs like the heart beat of some powerful animal; the feline purr of the little stream at his feet added a lonesome note to his colossal loneliness.

Suddenly the boy felt, rather than heard, a new sound creeping into the noisy silence which followed the receding chuckle—a chugging, wheezing sound which he did not recognize immediately, but which made his eyes open wide and his bare foot move from its perch on a dry willow that protruded from the side of the fence; when, just as he was about to flap on the ground, a great, animated, glistening monster glided around the cottonwoods, moved on across the bridge, and stopped with a cough in front of him.

"Hello," the driver called to the boy, as he set his levers, "could you direct me to the Morehead ranch?"

"Yes, sir," the boy managed to say, as he leaped from his perch on the fence, and walked timidly and hesitatingly over to the shining car.

A smile of amusement flickered over the driver's face as he noted the roving, questioning, blue eyes as they glanced from point to point of the magnificent machine.

"How far is it to Morehead's ranch?"

"Bout a mile;" but the lad's eyes never left the palpitating, all but breathing, wonder.

"Could you spare time enough to come and show me just where the ranch is?" the man asked, for the interest and intelligence manifest in the boy's face touched a responsive chord in this man's heart. "I am afraid I might miss the road."

"You can't miss it," the lad replied. Then he glanced up into the man's sympathetic face. "Why, anybody could find the Morehead ranch. It's just on the other side of Sheep Creek."

"But I don't know where Sheep Creek is. Wouldn't you like to come, anyway? I'll be back in a very short time. Will your folks care? I'll tell you, run and ask them!"

The wonder left the lad's eyes for a moment, as he dug his uninjured toe into the dust of the road.

"Folks ain't home," he answered sullenly.

"Would they care?"

"Naw, they've gone to the circus, and won't be back till after dark. They ain't a carin', what becomes of me."

"Jump in, then," the man invited, "I'll give you a ride."

With throbbing heart and glistening eyes the boy stepped on to the trembling footboard and entered the open door of the car. Few automobiles had he ever seen; that he would one day have the opportunity to ride in one had never occurred to him.

He seated himself gingerly upon the expensive leather cushion, looking more than ever like a half frightened owl on the point of taking flight. The man increased the supply of gasoline and let the clutch into place. The machine started off with an

ever increasing speed, the boy grimly holding to the dilapidated hat with one hand and to the arm of the seat with the other. The car took the grade of the dugway with ease and rounded the curve on to the bench above at a good rate of speed. As the fuller view of the canyon burst upon the driver's vision, an involuntary ejaculation of delight escaped his lips.

"Jove, what a view! Sonny, have you always lived up here?"

"Yes, sir."

The boy could scarcely speak, so great was his awe of the marvelous creation of man that was carrying him so swiftly and easily along.

"It would be great to live here! Just think of rising with the sun in an atmosphere like this where every breath would be worth more to the system than a gallon of cod liver oil. Were you sorry

"Yes, sir," came the trembling reply.

"Do you know, sonny, that every member of the circus would give a great deal to spend a day here in the hills away from the heat and the dust? See how the shadows lie along the mountain side in a vain endeavor to avoid the rays of the all conquering sun. They are like some people, they cannot live in the light."

The man turned and looked at the lad whose tangled hair was streaming in the wind which was created by the speed of the car. His old hat was clutched in a brown hand, his eyes were glistening, his cheeks were aglow, his lips were slightly parted—every feature was alive with delight.

"How do you like it, sonny?"

"Oh, it's fine!" the lad breathed, emphatically.

"Better than riding a horse?"

"Yes, sir."

"Better than coasting?"

"Yep, better'n anything!"

"Are we not about to the ranch?"

The lad glanced hurriedly aside at the fleeing landscape.

"Stop her! Stop her!" He shouted, excitedly. "We've passed it; I plumb forgot!"

The man brought the car to a stop. His eyes were glistening, too. He knew they had passed the ranch, for the speedometer had registered two and a half miles since he took his little guide into the car, but his delight at the boy's unalloyed pleasure had led him to forget, for the time being, his destination.

"Gosh, we're clean up past Frank Taylor's. My, we must a come some! I'm sorry, but I plumb forgot." The boy looked humiliated.

"We'll get back, all right," the man replied as he reversed his engine in order to make the turn.

"Gee whiz, can she go backwards, too!" the boy exclaimed.

"You bet. Now we're all right. Where is the place?"

As the car swung into the road, the boy pointed to a grove of quaking aspens and willows which crossed the street some distance away.

"That's Sheep Creek; that house back in the field there is Morehead's house."

The car soon drew up beside the long, half log, half frame house, and while the driver talked to the man who answered his knock, the boy examined the car's wonderful parts. He was in a new world. All previous experiences had become a mere blur in the distant past.

The motorist soon got the information he sought from the ranchman, and after a casual hand shake, returned to the waiting car.

"Sonny, we'll be back to your place in a jiffy," he said as he sprang into the seat beneath the steering wheel. "We'll scorch the road on our way back."

Levers were pulled, brakes were loosened, and soon they were on their way, the wind sounding like a hurricane in their ears. The boy had recovered from his first timidity and was enjoying the ride with every fiber of his alert being.

"How's this for a circus?" the man asked as they sped along.

"It can't be beat!" the lad answered, joyously.

They went down the dug way at a great pace and coasted along the lane to the bridge over the little creek. The driver stopped the car and the boy jumped out. The man held out a shining half dollar.

"Thank you for showing me the way," he said. "I am sure I should have missed the place had you not gone with me."

"'Twasn't nothin'," the boy replied. "I don't want no pay for that."

The man pressed the matter no further—he was a wise man, a man from whose life the "morning glow" had not entirely died away.

"Thank you, my boy, for the aid you have given me. Good-bye."

He withdrew his black, gauntlet glove and held his slim, white hand out for a parting shake.

"I hope we'll meet again some day."

The boy grasped the outstretched hand timidly.

"Some day you'll own an automobile," the man continued as he looked into the tanned and freckled face. "won't you?"

"Yes sir," the boy replied heartily, without a moment's hesitation.

"That's right, sonny, in this life we may have almost anything in the world we want if we start after it soon enough and go the

right way. Sometimes it takes one generation sometimes ten; but sometimes a man can do a lot in a life time. Our childhood dreams can grow into realities; but they must grow and we must grow—growth is the most wonderful thing in the world. Do you see that little sprout right there? That is a baby tree. It desires to become a big tree like its parent with cotton clusters hanging to its branches. It can't become great today, but it will keep plugging away. Today it will send its roots a little farther into the soil; tomorrow it will add a little to its height; then some morning when it has grown and grown it will find itself with the cotton buds bursting on its branches. Remember it grows today and will grow tomorrow and the next day and the next for years. You may have the auto if you want it badly enough to keep plugging away like that little tree is going to do. Good-bye, my boy. Keep your eye on that little tree."

He gave his self-starter a jerk, opened the gasoline feed, let the clutch into place. The splendid machine answered to its master's touch and moved away with an ever accelerating motion. As he was rounding the curve by the cottonwoods the man looked back and waved his hand to the lad who was still standing in the road, following with his great, hungry eyes the glistening machine.

After the auto had vanished the boy climbed upon the old brush fence where he sat perched like a frowsy specimen of the feathered kingdom. His elbows were on his knees, his chin was in his hands, his eyes were fixed upon an ethereal film of dust that shimmered in the sunshine after it passed from the shade of the big cottonwoods by the bend. But now there was no tear to drop from the more firmly set jaw. In the blue eyes was the dreamy light of prophecy. They looked not at the dust but through it at the wonderful mirage that appeared before his thirsty soul. In that vision the lad saw a'own the years to the time when he should be a man full grown; a man with gauntlet gloves steering a magnificent, deep-red car. A smile lit up his freckled face as he glanced up at the summer sky. Suddenly a mantle, a veil as it were, was removed from his eyes and he saw his wonderful world as he had never seen it before,—the cool blue mountains with the pines crowding along their summits, the trees, the crystal water, and from the orchard close by came the robins' riping song of summer, sprinkled with the fragrance of ripening fruit.

The lad leaped to the ground in an ecstasy of delight; in his eyes was the light of conquest. A great purpose, a new ideal had come into his life. He would be master of something some day. The thirst for power had entered his soul. He ran in through the gate to the back yard where he seized the ax and began the work his father had suggested that he do. As the blows fell his merry whistle rivaled the robins' tone. He was recreated; born again.

PRESTON, IDAHO.

Victims Three

BY D. W. CUMMINGS

The second-hand store was ugly, as second stores always have been. The building of which it was a part was a huge brick box, uniquely hideous. Across the front, hung on pegs or wires, were a bear skin, a pair of socks, a mandolin, tools, hunting bags, boots, in fact, every sort of thing, strung in unlovely display. Through the yawning door, I caught glimpses of tables covered with bedding, harness, books or shoes, with the shadowy outline of gaunt, old-fashioned furniture in the rear.

I entered and fingered the books on a table. But for once they failed to attract me. Dark crannies, scores of them, caught my attention with a strange lure. I found no volume that interested me, and yet I lingered. There seemed to have come to me out of the cool, heavy gloom, a promise of curious adventure.

Presently the door darkened. I glanced up. A ragged, shifty-eyed man had entered. He approached Jepson, the grizzled proprietor, who sat behind the counter, and began mumbling. A sharp, impatient bark from Jepson clarified his speech enough that I caught his message. He wished to borrow a wrench for a lady whose baby carriage had broken down just around the corner.

Jepson wavered a moment. Then, with a reluctant kindness, he picked up a wrench and tendered it. The man took it with an uncertain grasp, but with a strange elation. Jepson eyed him suspiciously, but did not recall the wrench, and the man slouched out of the doorway and was gone.

"I shall see it again—maybe," I heard Jepson growl. And I resumed my absent fingering of the books.

Only a few moments later another man entered. He was slim, threadbare, with a cold eye, and a face set hard in a frown. He planted himself insolently in front of Jepson, with a kind of shamed desperation.

"I want some 'relievers,'" he said surlily.

Jepson nonchalantly came from behind the counter and approached a table of shoes.

"What size?" he asked briefly.

"Sevens."

As he answered, the man sat down on a box. He surprised me by undoing his shoes, which were in excellent condition, and

taking them off. When he had done so, Jepson handed him a pair of rather shabby ones.

"Them—and a dollar, huh?" said Jepson.

"Yep," replied the man.

With that he handed over his good shoes, took a dollar from Jepson's hand, and without a word departed.

That was a new stress of life to me. What desperate urge could make a man fairly sell the shoes from his feet? Again there seized me a foreboding of queer events.

The door darkened a third time. This man, though, entered nervously, as if about to do a strange thing and fearful of how it would be received. But destitution drove him forward, as it had done the others. Holding his hand behind him, he approached Jepson.

"What'll yuh gimme fer this?"

And then, with a jerk, he proffered the thing he had held behind him. I caught my breath in amazement. Dangling from a strap in his hand was a half-length, wooden leg!

I turned and looked at Jepson. The act seemed to transcend even his experience. Finally, with a queer smile, he answered:

"One dollar!"

I knew by his tone that he was buying a curio rather than an article for re-selling. The man handed him the dented, chipped limb, snatched the proffered coin, and hastily sped away.

We were both astounded. I asked Jepson where he thought the man had secured the artificial limb. Jepson did not know. From some dead friend, he guessed. A queer thing to profit by, I remarked dubiously. Yes, but the people he dealt with did queer things.

Thus we talked, rather at intervals than steadily, for perhaps ten minutes. Then a series of strange sounds from the sidewalk caught our attention. We both strode to the door and looked out.

I marvel now at the ludicrousness of what we saw. Two shabby men, bleary-eyed and unsteady, supported between them a third, whose leg had been amputated at the knee! The cripple matched their dissolute appearance. He came grumblingly forward, like one who knows that at his destination there will be cause for anger. At sight of Jepson, he stopped and snarled:

"What did that feller git for my leg?"

"One dollar."

The reply evidently disconcerted him. He exchanged glances with his two aids.

"That's what he said, ain't it?"

The two nodded. The man hesitated, glaring at Jepson. Then a sudden thought struck him:

"Back we go!" he cried, wheeling around, "It'll all be gone in a minute! Come on!"

Still staggering, his two assistants took fresh holds and started him jerkily down the street. Their twisting, wobbly pace ---it was horribly grotesque!

I glanced at Jepson. He was looking shrewdly at me.

"You note my wrench has not returned. Let us go find it. We may see other interesting things."

I followed, deeply intrigued. He walked swiftly down the block, turned the corner and made directly for a saloon a few doors down. I was close upon his heels. He swung open the door, strode in, and swept the foul-smelling place with his eye.

"I knew it!" he exclaimed.

I looked over his shoulder. At the bar stood the man of the relievers, his face flushed to a burning red. Off in a corner, slinking behind a cask in a wretched attempt to hide, huddled the miserable wrench-borrower. At a table in the center, slouched forward between his two human crutches, and glowering brutishly at a flask of whiskey held tight in his two hands, sat the late owner of the wooden leg!

Mother's Eyes

Back 'long the vista of life's varied past
 'Mong the fond mem'ries that linger and last,
 Treasured and dear of the things that I prize,
 Shines the beautiful love-light of dear Mother's eyes.
 Love-light and truth-light, O Mother, so wise,
 Let me ever abide in the light of your eyes!

In infancy, childhood, youth, manhood all through
 The course of my life that light has held true,
 A haven of refuge, a pure beacon light,
 Strength'ning 'gainst evil, guiding aright.
 O Father in heav'n, if Thou'lt grant what I prize,
 Keep me true in the light of dear Mother's eyes.

Though closed once in death, I know that in love,
 Still earnestly mindful, they watch from above.
 Sweet, angelic guardians, serene may you be
 In fervent approval, forever, of me.
 O love-light, O truth-light, in angelic guise,
 Shine always upon me from dear Mother's eyes!

T. C. HOYT.

Humor

BY NEPHI JENSEN

Before me is a picture from a recent number of *Life*. In the background is a door above which appears the words, "Stage Entrance." To the left of the door is a representation of a modern ballet dancer, at whose feet are the words, "The Giggly Girl."—"Fourth Season." Just in front of the door, and walking from it, is a girl on whose dress is printed the words, "The Drama." As she walks away, Miss Drama looks askance at Shakespeare who stands near the entrance with bowed head, and disappointment written on his features. At the foot of the picture is printed the words, "Lovers once, but strangers now."

The theatrical managers of today are attempting, with the aid of their patrons, to make life a narrow stage completely occupied by a giddy, giggling ballet dancer, and completely surrounded by a limitless ocean of giggles. Mantell, who yesterday charmed people of fine taste with his artistic interpretation of Shakespeare, has been driven from behind the foot-lights by the laughing mob, and Chaplin, the arch-buffoon, has taken his place at ten thousand a week.

That this almost universal striving to find heartease in empty frivolity should be regarded, by those who have the mania, as evidence of increasing appreciation of humor, is full warrant for asking anew the old question, "What is a sense of humor?"

Thackeray, who was a keen delineator of human character, said, "Humor is a mixture of love and wit." In genuine humor there is always a blending of something so true and real that it inspires an appreciation akin to love. Humor is truth in a witty setting. But the modern fun-makers are giving us the setting without the gem. They are making us laugh at the true instead of *with* the true. Were it not for those among us of deeper natures, who do not join with the giddy in splitting their sides at the sight of one clown throwing a bucket of slop on the head of another, the memory of Shelley's line would be forgotten: "Our sweetest songs are those that tell of saddest thought," and also Solomon's conclusion, "Mourning is better than laughter."

Genuine humor imparts a pleasure deeper than mirth. When the Dutch farm hand says to his employer, "Better I throw the cow mid the fence some hay over," the employer does not laugh, because the language of the Dutchman is not only witty, in that it is deformed, but it also expresses a resolution to perform a

duty. Just as the farmer is about to laugh at the peculiarities in the Dutchman's grammar, the sense of appreciation of the Dutchman's dutiful intention mingles with the farmer's inward mirth and turns it into something deeper than laughter. If the Dutchman's sentence were spoken on the stage it would be pure wit. It would not contain a grain of truth, and hence would not be humor.

Lowell's definition, "Humor is a perception of the incongruous," is strikingly illustrated by a sentence in a boy's prayer. Lamar, a ruddy four-year-old boy, was the chum and neighbor of Paul, another four-year-old. Lamar's folks moved, and a family by the name of Wilson moved into the house which had been occupied by Lamar's folks. In the Wilson family there were so many children that Paul did not learn all their names the day they came to be his neighbors. That night Paul included the newcomers in his evening prayer: "Bless Mar and them kids over to Mar's house," and thus furnished us with an almost perfect specimen of humor. The word "kids" blends an element of the foolish with the sanctity of prayer, and gives us a sense of incongruity. If a person devoid of appreciation of the sacred beauty in prayer had heard the boy's petition he would have laughed an empty laugh. If a sanctimonious literalist had heard the same petition, he would have frowned his indignation. But if a person with a genuine sense of humor should hear such a prayer, he would neither smile nor frown. At about the time the sense of the ludicrous reached his funny bone, the feeling of sanctity that prayer brings would overtake the ludicrous, and turn it into something deeper and truer than laughter.

"Truth against truth," says Hegel, "is the only perfect tragedy." There is nothing more nearly akin to this "perfect tragedy" than the ceaseless, vain, abortive human striving for joy in empty things. The genuine sadness born of a profound concern about life and its terrors is the other and deeper half of humor. Laughter is the foam that merrily dances upon the crest of the wave. Sadness is the fathomless ocean beneath. Only those who see and feel the serious side of things really have a genuine appreciation of the funny side. Men of genuine humor are slow to laughter. Abraham Lincoln, far-famed as a humorous man, was deeply serious. The solemn, rugged realities of life were the chief burden of his brain; and the keen consciousness of human woe and suffering stirred his tender heart to its great depths. That he could "laugh at himself and cry about others," is the most perfect tribute to his character. His nature was such a perfect "blending of mirth and sadness" that he would and did laugh at the right time and weep at the right time. That is perfect humor. Joy is as close to sadness as the sour is to the sweet in the orange.

A young man with decided political aspirations, armed with

a recommendation from President Lincoln, sought from Secretary of War Stanton a place in the Department of War. Stanton was not favorably impressed with the political aspirant. But the young man argued his cause by reminding Stanton of Lincoln's recommendation. "Lincoln is a fool," shouted Stanton, as he peremptorily dismissed the young man. The applicant, very much ruffled, hastily returned to Lincoln and told him what Stanton had said.

Lincoln asked gently, "Did Stanton say that?"

"He certainly did," replied the young man.

"Well," said the President, "it must be so, because Stanton generally tells the truth."

Only a man of the most profound sense of his own limitations could make such a remark about himself. The incident strikingly illustrates the deeper meaning of the plain and oft-repeated phrase, "a sense of humor," which is a deep consciousness of one's own faults. "A contrite heart," is the Bible phrase for the same thing. In this age of giggles it is a rare thing to find a person who knows that deep truth, that the divine invitation to contriteness of heart, is really an invitation to gladness and sanity of soul. In the contrite soul the serious regret for the imperfect, ever and ever, is turning into the gladsome consciousness of ever-increasing perfection. This is genuine joy. It is also perfect humor.

The present-day abnormal striving to get away from the serious in the hope of finding contentment, is conclusive proof of the prevailing but mistaken notion that empty laughter is the token of joy. Sadness and joy are not at opposite poles. Only he is abjectly miserable who can neither laugh nor weep. And he who never weeps never really laughs. There never was a laugh worth the name that did not have a tear in it. Carlini, the great French comedian, who made all Paris laugh, became so melancholy that he consulted a medical expert in the hope of ridding his soul of despair. The doctor said, "Go and hear Carlini." "I am Carlini," said the actor who made others laugh but could not laugh himself. What does Carlini's experience teach? The simple lesson that any abnormal or unnatural state of soul ends in misery. To give one's self up entirely to light-mindedness is as abnormal and unproductive of joy as continued dolefulness. The middle ground is the natural state. Where the deep, serious consciousness of the need of growth and development is continually budding into the gladsome hope of achieving ever higher things, there is joy and life and spirit. There also is the perfect humor, "the true pathos and sublime of life."

Perfect humor is the sanity of the soul. It is more. It is gladsome, rippling, spiritual life. But it abides not in the empty heart. The gay know it not. Like truth, it loves the depths. It

is an island in "the sea of ideas and emotions," kissed by the sunshine of mirth, and washed by the waves of sadness. Just midway between the gay and the serious is the playground of the soul. There also is true humor. But only those find this playground whose lives are so "true to the poles of nature that the streams of truth roll through them in song."

A reference to Jesus Christ in an article about humor would likely provoke a smile. And yet, why should it? He was really the "Perfect One," and undoubtedly walked all the way through life in the majestic pose of a perfect mood of spirit. Hugo wrote, "Jesus wept, and Voltair smiled;" and yet nothing of character possessed by Voltair could add to Christ's disposition. If he did not laugh, it was not because he was not conscious of the pleasant side of things; it was because all his joys were so deep that they could not speak! The fact that it is written of him, "Jesus wept," but not, "Jesus smiled," is one of the striking proofs of his divinity, for, as Emerson says, "The highest natures do not jest." Laughter is the mark of our indifferent recognition of the faulty. Sadness is the proof that we not only recognize the faulty, but that we also have a serious desire to make the faulty perfect.

I saw a picture once of a woman who for sixty years had walked along life's pathway in the beauty and unoffending poise of sainthood. The picture made me think of Emerson's words, "A cheerful, intelligent countenance is the end of culture." There was light in the eyes and something lingering about the mouth that was illusive. Looked at from one angle, it appeared to be a smile. From another angle, there seemed to be a touch of sadness in it. What was it? The true humor that puts a serious edge on mirth to make joy everlasting.

FOREST DALE, UTAH.

✓ Perils of Thinking

A centipede was happy quite,
Until a frog in fun
Said, "Pray, which leg comes after which?"
This raised her mind to such a pitch,
She lay distracted in the ditch
Considering how to run.—ANON.

✓ The Meaning of Education

BY E. G. PETERSON, A. M., PH. D., PRESIDENT UTAH AGRICULTURAL
COLLEGE

V—The Decay of the World

Civilization has at its heart a rottenness which seems to be slowly, cancerously, feeling its way into the whole tissue of our life. The unchaste pollute our streets and often sit in power in our great offices. The sanctity of woman and of motherhood is in too great measure a religion of the lips only. In the heart of the world is a terrible hypocrisy and a terrible blasphemy regarding the one fundamental thing in life—procreation.

The world's philosophy, the world's education, much of the world's religion even, have been in measure mastered by this consuming sin of sex perversion. The subduing of the greatest brute in man is not an accomplishment of our modern civilization. What idealization of woman as a mother exists in the world exists more in spite of the world's philosophy and its education than because of these. As a result of our complex social organization we fight for sex standards largely because we know that such standards are necessary for the perpetuation of society. Man volutarily has not adopted this standard.

Modern science and art have brought us together as we were never brought so intimately together in the world's history before. Great cities have been built wherein is concentrated a large share of the world's business. Countless thousands are huddled into a few small spots on the earth's surface. We have forsaken the natural mode of life. In the cities we no longer, except in case of the wealthy, have homes where children play in ample yards. The work of the world is piecemeal. Division of labor has made each of us the doer of only a stitch in the whole fabric of the work. We ride to our tasks in electric cars or through the agency of gasoline engines. We ascend to offices in electric elevators, we eat with thousands of others in cafes. We have in short in our cities become unnatural. And our bodies through long ages and our minds and our instincts have been patterned for different things. Our minds and our bodies and instincts are adjusted by nature for simpler living, for wholesome out-door work, for walking to and from our tasks, for ample breathing space, and for simple foods.

Even those blessed by life in the open country feel constantly the touch of the world. The remote rancher reads today of happenings at Verdun yesterday. The newspaper dropped by the automobile carrier makes him aware of the day's business throughout the world. He eats food prepared and packed a thousand miles away by hundreds of individuals he will never know. The fruits of the tropics are on his breakfast table. By auto he is within a few minutes of the seat of his local government and by 'phone with all his state and even his nation. He thinks nothing of sending his children hundreds of miles for schooling.

The world is socialized, knit together by the science and art of man into a close body, which tends to function as one organism.

As the world has become woven together in the complexity of modern life it has lost the old restraints which simple, isolated, quiet family life produced. As we have come together the weakness, the disease, the sin of each of us has been given opportunity to spread until the twentieth century sees our civilization suffering from partial decay due to our inability to build our souls sufficiently strong to fight the decay which comes in part because of our density.

In the flower of our twentieth century the statistics of illegitimacy in the centers of our population, the statistics of disease related to sex—these tell the story of our decay. The time has come in much of the world when no man and woman may know of a certainty that purity, absolute and undefiled, is in their home. There may be a terrible question between father and son. To be sure there are many clean men and many clean women—many hundreds of thousands—but they are buried in the great accumulation of immorality of the world and their poor individual efforts at reform are inadequate. The disregard for the absolute in personal virtue has become marked. The social life of our great colleges is permeated with it. Our small towns in many cases are unspeakably coarse and vulgar and noticeably impure. This disregard is the result in part of our social complexity which reduces responsibility. And not only reduces responsibility but puts into operation many laws, not yet understood by our scholars, of such terrific power that individual motives and desires are often impossible of achievement if they run counter to these laws of our social being. Men and women, I believe, have higher and better motives today than ever before. We understand today much better than ever before the fundamental relationship of brotherhood and social dependence. The world in many ways is getting better. Yet in spite of all this clarifying of our vision, in spite of all our education and all our science and art, immorality

and unchastity, are today an overshadowing concern of all government and all human law.

Our schools and colleges must teach purity. If they teach all else and leave this out they are a mockery. If they cannot build strongly a devotion on the part of the young for cleanliness and virtue they had best not teach anything. Colleges must fight immodesty in dress and manner, because immodesty is the first step toward actual immorality. They should not do this teaching in a pedantic, perfunctory way. The wishy-washy, lily-white attitude will defeat the purpose in view. This teaching should be wholesome, red-blooded and practical. The manliness of cleanliness should be the dominant idea. The faculties in colleges should be clean; the souls of the men and women who teach should be irrevocably clean. A course of lectures on subjects of this kind undoubtedly does some little good, but lectures cannot replace a religious devotion to the standards of morality. Only by such devotion which finds expression in every act can the end be attained.

The religion which will save the world is the religion which among the first things faces this problem of sex squarely, which insists first of all upon clean men and clean women. Any religion which avoids this cannot endure. Anything of a permanent nature which is built here must be built upon personal virtue. Any accomplishment if it is performed by men diseased in body or soul will not survive. Any system of education deserving the name must be based upon clean living and clean thinking.

And let me repeat that this should be done in straightforwardness, insisting always upon the strength of restraint in thought and act; the essential nobility of the man or woman who is refined and self mastered. Scolding and maudlin sentimentality should find no place in our effort to make clean and strong men and women. Virtue is robust; righteousness is strong-armed and confident.

LOGAN, UTAH.

"But life shall on and upward go;
 The eternal step of Progress beats
 To that great anthem, calm and slow,
 Which God repeats.
 God works in all things; all obey
 His first propulsion from the night:
 Wake thou and watch—the world is gray
 With morning light."—WHITTIER.

Stories of Unwise Men

BY DR. FRANK S. HARRIS, DIRECTOR, UTAH AGRICULTURAL EXPERIMENT STATION

Once upon a time there was a man journeying to a far country transporting the valuable accumulations of a lifetime in a wagon drawn by two beautiful horses. The wagon was the best that could be purchased; the horses were well shod and in every way prepared for the journey. The outfit needed to be well equipped, for the load consisted of gold and silver and many precious things. At the outset, everything seemed favorable for a successful journey and the traveler started off in high spirits.

One evening when he camped for the night, he found no wood at hand. Not wishing to be troubled to bring it from the hills, he looked at his wagon and decided to use a spoke out of each of the wheels. This he did rather hesitatingly and the fire was soon kindled. Passers-by chided him for this act, at which he assured them that the lack of this one spoke from each wheel would not injure the wagon and that he would never again cut wood from it.

The journey continued, other places were found where wood was scarce; other spokes were used. Pieces of wood were at times cut from the wagon box, from the reach, and from the axle; each one probably doing but little injury to the wagon. A piece of iron was needed and none being at hand a shoe was taken from one of the horses; soon another was removed, and when leather was needed a harness was robbed.

The wagon finally began to give way and part of the treasures had to be left by the wayside. This continued, until as the traveler came to the end of his journey, practically all of his valuables had been left behind; his wagon was completely dilapidated; his horses were foot-sore and emaciated; and he himself was worn out, having been compelled to walk.

Those who saw him and knew his story said: "That man is a fool."

There was another man who started out on the journey of life. He was ambitious to succeed and everything seemed to be in his favor. As he walked along he saw lying by the road a heavy weight to which were fastened a lock and chain. He locked the chain around his waist and carried the weight along. Soon he met a friend who told him he was foolish for hindering his progress with so heavy a load and showed him that the lock was gradually rusting and that he soon would be unable to rid himself of the load; but the traveler said he would carry it only a little way.

As he continued the journey, he found other weights. One of these he locked around his neck; others were fastened to his feet and still others to his hands. Always he expected to discard the weights, but the time of doing it was delayed from day to day. Finally when he made up his mind to cast off the burdens, he found that the keys had rusted in the locks and the chains could not be unfastened. In despair he continued the journey of life weighted down so heavily that his progress was almost negligible. In time he sank completely under the load; his journeyings were no more.

The kind friends who cared for his mortal remains found one of the weights to be alcohol, another tobacco, another immorality, and another hypocrisy. With heavy hearts they laid him away and said: "Surely this man has acted foolishly."

Just as these two men gradually began doing things that ultimately lead to their destruction, so every one is in peril, unless he is constantly on his guard, and unless he does everything possible to protect himself from the inroads of evil. At heart most young people are right. They have a desire to do good rather than evil, and they wish to live upright and noble lives. If they fail, it is usually because they have thoughtlessly begun some practice that has been injurious, or they have been led astray by some temptation that has pulled them down.

The incomprehensible thing is that people who profess a high degree of civilization will countenance things that are known to be destroyers of human happiness and underminers of character. A parent allowing a rattlesnake to remain unmolested among his playing children would be considered insane; yet society allows evils equally venomous to persist where they destroy its youth.

The cry of "personal liberty" has been raised to defeat reforms; but people are rapidly coming to see that a person should not have the liberty to destroy his own life and happiness, especially since the welfare of society is closely tied up with the actions of individuals.

The condition is something like this: Each youth is beginning a journey—either the journey of life or the accomplishment of some special task. The youth has high ideals and a great desire to be successful. There are certain pitfalls—alcohol, cigarettes, etc.—into which he may fall and be destroyed before he is aware of their real danger. Notwithstanding the purity of his desires, it is known that he is in great danger of falling into these pits. The youth's parents can cover up the pits and thus give him a better opportunity to succeed.

The question is: "What is the duty of these parents?" And yet, is it a *question* at all? Does not the way seem perfectly clear?

✓ The Greatness of Little Things

BY J. C. HOGENSON, OF THE UTAH STATE AGRICULTURAL COLLEGE

We are all likely to feel that our lives should be made up of a few big things, instead of thousands of small things, but after all is said and done, the big things are always made up of little ones woven together.

A wise man said, "he that despiseth small things, shall fall little by little." It is a fixed law of the universe that little things are but parts of the great. The grass does not spring up full grown by eruptions; it rises by an increase so noiseless and gentle as not to disturb an angel's ear, perhaps to be invisible to an angel's eye. The rain does not fall in masses, but in drops, or even in the breathlike moisture of the finest mist. The planets do not leap from end to end of their orbits, but inch by inch, and line by line they circle the heavens. Intellect, felling, habit, character, all become what they are through the influence of little things. And in morals and religion it is by little things, by little influences acting on us, or seemingly little decisions made by us, that all of us are building the structures of our real selves. The influences of little things are as real and as constantly about us as the air we breathe, or the light by which we see. These are the small, the often invisible, the almost unthought of strands which are weaving and twisting by millions to bind our characters to good or evil. In the social side of life, it is the same, the little seemingly unimportant things make us what we are.

In Proverbs 27:17-18, we read: "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend, and as in water face answereth to face, so the heart of man to man."

We are naturally social beings. We unconsciously partake of the influence of those who surround us. As individuals, we are responsible not only for the words we speak, and the acts we perform, but also for the unseen influence which we have upon those with whom we come in contact.

Two pieces of steel rubbed together soon sharpen each other, whereas if they were moved separately, no sharpening would take place; so two human beings whose intellects come together in some contest or in a social way, make both intellects brighter and better, and more quick and sharp. In still water, an image is clearly reflected, but a small pebble thrown into the water ripples the whole surface. A person who is constantly by himself

advances very slowly, while he who comes in contact with his fellows daily, or even weekly, usually makes rapid progress. In our social work we can either bring out by our thoughts and acts, the good, happy, and pure, or the evil and sullen. If we are silent and sullen, the influence of our presence will permeate the whole atmosphere. If we are happy and glad, our countenance will reflect upon our friends. In every activity of life we are in reality our brother's keeper. Our brothers and associates are mirrors in whose faces and acts we see ourselves reflected. Let our actions, therefore, be such that the reflection will be happy and glad and worthy of noble aspirations.

Sam Walter Foss brings out the thought of the dependence of man upon man, in his poem, "A Friend to Man:"

There are hermit souls that live withdrawn,
 In the peace of their self-content.
 There are souls like stars that dwell apart,
 In a fellowless firmament;
 There are pioneer souls that blaze their paths
 Where highways never ran,
 But let me live by the side of the road,
 And be a friend of man.

Let me live in my house by the side of the road,
 Where the race of men go by;
 They are good, they are bad, they are weak, they are strong,
 Wise, foolish, so am I.
 Then why should I sit in the scorner's seat,
 Or hurl the Cynic's ban?
 Let me live in my house by the side of the road,
 And be a friend to man.

A man who believes in the little things believes in progress. He believes with George F. Hoar that "today is better than yesterday, and that tomorrow will be better than today." He believes in the bright sunshine, the pure air, the clear, blue sky, the rippling, sparkling water, the fertile soil, the men and women, and the boys and girls, if he would make his life well rounded and complete.

He takes a soil grain and, small as it is, he realizes its true greatness. He sees it in its native bed among thousands and millions of other soil grains that make up the soil. He sees each surrounded by a thin film of moisture. He sees part of this moisture moving either up or down or from side to side from one soil grain to another, depending upon the climatic conditions existing at the surface of the soil and where plant roots are penetrating. He sees this film-moisture dissolving certain substances from the soil grain. He sees the tiny root hairs of plants push their way among the soil grains and come in contact with this moisture surrounding the soil grain. He sees part of this moisture absorbed by the root hairs, and with it the substances which

it holds in solution. He sees this water pass on up into the larger roots, up into the stem of the plant, into the leaves and there evaporate, leaving the dissolved substances which it held in solution in the leaves. He sees air entering the leaves, and the substances uniting with certain gasses from the air, thus forming certain foods which are taken to various parts of the plant to be used in its growth and development, and thus a plant grows and is builded up.

He picks up a potato, and sees not merely a tuber of starchy material, but a whole colony of living individuals each one capable of separate existence. He sees the potato itself composed of various layers, each consisting of a large number of cells filled more or less with starch grains. He sees this potato, as it is cooking, each starch grain swell with heat until finally the cell walls burst and a white, starchy, mealy mass is the result. He sees a potato after it is planted in the soil, each eye germinating and sending stems into the air, each competing for existence. He sees small leaves develop on the stems beneath the surface of the soil and from the same place on the stem he sees a tiny sprout begin to grow. He sees the end of this enlarge until a new potato is formed. He sees in each step in potato culture the same greatness of the small, seemingly unimportant, things. In the kernel of corn, in the grain of wheat, the same greatness is manifest. And so we could continue to find the great, the wonderful, the elevating, the inspiring, the beautiful, in the small things around us.

Seeing all this greatness where we did not expect it, we are likely to say with William Knox: "Oh, Why Should the Spirit of Mortal be Proud?" But, reflecting for a time, we learn to say with Sir Humphrey Davy: "Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort."

As parents, the little things we say or do in the presence of our children, will have a great influence upon their future welfare. I recall hearing of a family consisting of father, mother, and two sons, one eight and the other five. The father and the older son were great companions, and were together whenever opportunity permitted. One morning as the father and son came out to the barn, they found there a newly-born Jersey calf. The father, in the joy of his heart said, "Tommy, this little calf is yours, you must take it, care for it, and keep it as long as you like." As the boy and the calf grew, they became very much attached to each other. The last thing which the boy did in the morning before he went to school was to look after his little calf. The first thing he did in the afternoon upon returning from school was to see his calf.

One day, while the boy was at school, a calf buyer came along, and seeing the Jersey calf in the yard stopped to look at it and ask if it was for sale. The father said, "No," that it belonged to his son. "I will give you \$40 for the calf," said the man. "No! it is not for sale." "Well I will make it \$60." The father looked at the calf, scratched his head, and then said to himself, "Sixty dollars, that is certainly more than the calf is worth, and I don't suppose Tommy will care so much after all." Then, aloud to the man, he said, "All right, I will sell him to you for sixty dollars." The bargain was made, and the calf was taken away. The father went back to his work with a heavy heart and a stricken conscience. When the boy came from school, the first thing he did was to go out to the barn to see his calf. He searched through the barn, and the yard, but no calf could be found. He then went to his father with tears of confidence in his eyes, and asked if he knew where his calf was, as he had searched everywhere and could not find it. Then it was that the father, for the first time, realized what he had done. The boy gazed steadily at his father while he was telling him of the bargain he had made.

"You see, the calf was not worth sixty dollars, I will give you thirty dollars and you can get another calf and we will still have thirty dollars."

Then it was that the boy said, "I thought that you said the calf was mine."

"Well, yes, I did say that, but we could not afford to lose such a bargain."

The boy left his father suddenly, and went home and cried. After that, the boy and father were not so companionable as they had been before. The son had learned that his father, whom he had thought to be perfect, was only a common man, that he did not always mean what he said, and did not always keep his promises. In short, he had lost confidence in his father and was disappointed in him.

That little thing was the starting point which began the separation of father and son. As time went on, they became almost strangers to each other. No longer did the son tell the little incidents which had happened during the day. No longer did he go to his father for advice and counsel. He kept more to himself, and finally separated from his father's companionship altogether.

Let us strive to the best of our ability to retain the confidence of our children, and to keep the promises which we make to them. So long as we can do this, there is little danger of them going astray. It is when they lose confidence in their father or mother, that they begin to drift apart from them, and then it is that they are likely to stray from the path of rectitude and right. If we look well to the little things, the big ones will take care of themselves as they come to us in life.

On Villa's Trail in Mexico

BY HON. ANTHONY W. IVINS

I

When Francisco Madero marched triumphantly into Mexico City, after Porfirio Diaz had hurriedly taken his departure for Europe, the hope was expressed by people who were familiar with Mexican affairs that constitutional government was about to be established in that unfortunate country.

Madero made one fatal mistake. Believing that the protestations of loyalty to his ideals made by representatives of the old



GENERAL HUERTA

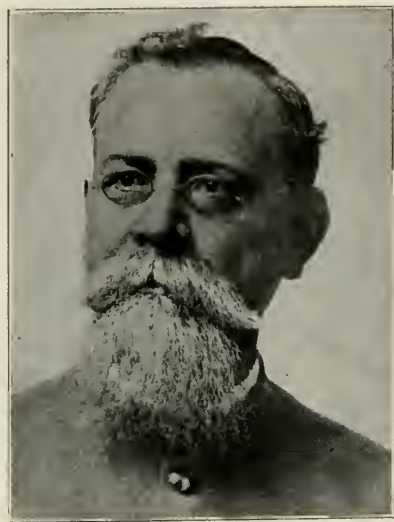
Científico and Clerical parties were sincere, and desiring to harmonize all factions, he distributed the government patronage among his own adherents and those who had opposed him, with the result that men who had been his bitter enemies were placed in some of the most responsible positions, among them Victoriano Huerta, who was made commander-in-chief of the Mexican army.

When Felix Diaz undertook to overthrow the government, and was arrested at Vera Cruz, Madero departed from the time honored custom of executing men who were guilty of treason, and pardoned him. In appreciation of this great favor, in which his life, which had been forfeited under the laws of all civilized nations, was spared, Diaz again took up arms against Madero, and with the assistance of Generals Huerta, Blanquet, and other military chiefs who were the trusted agents of the administration, succeeded in deposing and killing the president, vice president, and other close friends and advisors of Mexico.

Huerta then turned against and banished Diaz, declared himself dictator of Mexico, assumed control of the legislative and administrative powers of the government, in defiance of the constitution, and inaugurated a reign of terror. Doctor Domingues, Abram Gonzales, the brothers of Madero, and other men of prominence who dared protest against the wholesale murders which were being perpetrated, were put to death, and it became plain

that the policy of Huerta was either to kill or expel from the country every prominent man who had been friendly to the Madero policy. Governors and legislatures of various states, either through fear or favor, declared their allegiance to the Huerta administration, and for a time it appeared that this arch traitor might dominate the country.

There was one man in Mexico, however, with a will sufficiently strong, and courage enough, to protest against the policy of the dictator, brand him as a traitor and murderer, and declare



VENUSTIANO CARRANZA

that the Mexican people were entitled to, and should enjoy the rights which the constitution of their country guarantees. That man was Venustiano Carranza, governor of the state of Coahuila. In the beginning he stood almost alone, but soon after his revolt against Huerta, the congress of the state of Sonora, and the governor, joined him; Zapata, the revolutionary chief of the South, offered allegiance; Francisco Villa gathered an army in Chihuahua, and through the combined efforts of these leaders Huerta was driven from Mexico, and the Constitutionalists were in complete control of the country.

Had they been able to unite, order and good government might have been established, but the turbulent element which followed Villa and Zapata could not be controlled. They refused to recognize the authority of Carranza, or to take orders from him, with the result that factional warfare soon commenced, in which Zapata retired to the South, occupying the states of Morelos and Mexico, where he constantly menaced the capital; while Villa withdrew his forces to the states of Durango and Chihuahua, and became the dominant factor in Northern Mexico. Sonora remained loyal to Carranza, who also controlled the central states.

In order to make his control of Northern Mexico complete, Villa planned a campaign for the conquest of Sonora, and marched into that state with about ten thousand men. To meet this invasion Carranza obtained permission to move troops through the United States which enabled him to concentrate sufficient forces at Agua Prieta (Black Water), and other points in Sonora, to

meet and disastrously defeat Villa. Angered and humiliated because of the failure of his plans, and attributing his defeat to the assistance rendered his enemies by the United States, the pretended friendship manifested by Villa toward Americans turned to hatred. Wherever his soldiers passed, as they straggled back from Sonora to Chihuahua, they looted and robbed, Americans and American property suffering more than the property of others. Many of Villa's men deserted him and went over to the Carranza party, and when he finally reorganized his forces and planned the raid on Columbus, his available army probably did not exceed six hundred men. He was short of ammunition and supplies, Chihuahua and Ciudad Juarez were occupied by Carranza forces too strong to be attacked, there was but one way in which he could hope to recoup his exhausted resources, and at the same time wreak vengeance on the United States, that was by crossing the international boundary and attacking some defenseless American town.

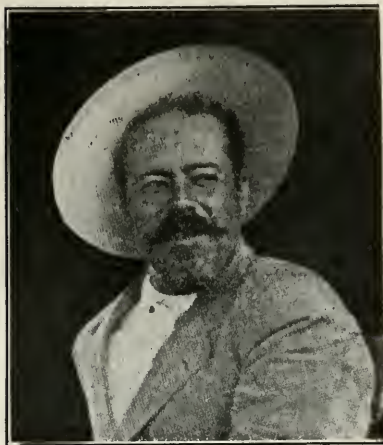


SMOKING RUINS OF COLUMBUS, N. M., TAKEN THE MORNING AFTER THE RAID

It was a bold undertaking, but with his characteristic assumption, he did not hesitate to execute the plan once it had been determined upon.

Columbus is a small town in the southern part of New Mexico on the Mexican boundary line. It has banks, stores, hotels, and among its citizens are many well-to-do business men. Villa planned a surprise attack on this town. They would make a dash across the line during the night, rush the camp of the small garrison of U. S. troopers who were patrolling the border at that point, loot the banks and stores, rob the homes of Americans and recross the line and take refuge in the Sierra Madre mountains, before reinforcements could come to the assistance of the few soldiers camped at that point. When this plan was made Villa was near Guerrero, about two hundred miles from the border.

The details of the enterprise were carefully worked out, and executed with boldness and dispatch, which illustrate the intelligence and natural genius of this uneducated leader of men.



FRANCISCO VILLA

Leaving Guerrero he led his army north to Madera, thence along the top of the Sierra Madre to Colonia Garcia, Hop Valley, Pacheco, Pratt's Ranch, and on across the open country to Columbus, making prisoners of the Mexicans who chanced to be in his path, and killing every American who fell into his hands. So rapid and silent were his movements that he covered the two hundred miles, and reached the border without exposing his movements to the border patrol, and the attack on Columbus was a complete surprise. When the charge was sounded soon after midnight, while the town and

camp of the patrol were in slumber, the Mexicans swept through the camp of the American troops killing a number of soldiers as they went, and scattering the remainder, and then attacked the town. They set fire to stores, hotels and private residences, and



A DETAIL OF THE EIGHTEEN TROOPERS WHO FOLLOWED VILLA FROM COLUMBUS AFTER THE RAID

Columbus lies at the foot of the three peaks in the faint distance. The dead horses were killed by fire of the troopers.

shot the defenseless inmates, as they endeavored to escape from the flames, looted and murdered, and made the night hideous with their yells.

Thus far the plans of the raiders had carried perfectly, but there was one thing upon which they had not counted, the courage and fighting ability of the American soldier. Aroused from their sleep by the shots and shouts of the enemy, there had been momentary confusion, but the officers were soon there, the small force rallied, and a dashing attack was made upon the Villistas; the machine guns and rifles cracked, and the looters turned from their work of blood to defend themselves against the attacking party. The battle was short and decisive, the Mexicans were forced back across the border leaving their trail marked by the bodies of dead men and horses. Twenty miles into their own country eighteen U. S. troopers followed this army of raiders.

Relating the story of the retreat, one of Villa's men said: "These troopers would ride fast until they got near us, when they would dismount and fire; and every time they fired, men and horses would fall all around us; then they would mount and follow us again, with the same result. In vain Villa tried to rally his men and make a stand, the men would not face those death-dealing rifles. Finally, when we reached the hills we made a stand and they rode back toward Columbus. Many of our men were killed or wounded by them."

The pursuing troopers suffered no losses.

✓ The Rivals

Awake, little man, ho, ho, ho, can't you hear
The old cock a-crowing in tones loud and clear?
The rascal's there now calmly strutting about,
So come, son, be moving, it's time to roll out.
Just hark, how the birds call your name from that tree,
Their hearts all a-tremble with pure ecstasy.
Great God, who could doubt that Thou art earth's king
When November mornings such cadences bring!

Arise, son, be stirring, great guns, are you blind?
Shake off slumber's shackles that fetter the mind;
The frost crystals glitter on bush and on tree,
Alladin's charmed garden is open to thee;
Just see how the kingfisher watches the stream
Where the willows droop low, for the trout's silver gleam.
All the birches are bronzed by the sun's ruddy touch,
Up, up, son, be moving, you're missing too much!

Still sleeping! Great Scott, boy, what charms has your bed
When the champagne of sunrise still floats overhead?
You're missing the gladness that dawn always brings
To the slumbering earth on her ethereal wings!
Still sleeping—ah, Youth, great Aurora's sweet smile
Can't rival the visions you're viewing the while—
Sleep on, loved one, in your dream-covered cot,
The morning brings nothing my sonny has not.

EDITORS' TABLE



Doctrinal Questions

A correspondent in one of the missions wishes to know where scripture can be found to substantiate the statement that "the Melchizedek priesthood was restored to earth at the transfiguration of Christ" (Matt. 17:1-9).

Our correspondent does not mention any authority for such statement, nor where it could have originated. The assumption "that the Melchizedek priesthood was restored to earth at the transfiguration of Christ" is not only unsupported by scripture, but is contrary thereto. The fulness of the Priesthood was vested in the Lord Jesus Christ before as well as after his transfiguration; and, moreover, prior to the transfiguration he ordained twelve men to the Holy Apostleship. The Apostleship is an office of the higher, or Melchizedek Priesthood.

Our correspondent further declares that some of the Bible students in the Sunday school theological class have taken license from the statement of the Lord, as recorded in Mark 7:15, and hold that "it matters not what we eat, for thereby we can not commit sin." Even the teacher, so we are told, could not understand how food could influence our lives or bodies, one way or the other, and based his assertion on the scriptures referred to: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." The Lord's reproof of the inconsistency of the Scribes and Pharisees, wherein they scrupulously observed the outward performance of ceremonial washings and neglected the weightier matters of life, is discussed in chapter 22 of the book *Jesus the Christ*. The Lord's affirmation that not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man, explains itself, if considered in connection with the scriptural context.

To take license from this utterance and say that the Lord sanctions the eating and drinking of things injurious to the body, or things forbidden in scripture, is to ignore or to pervert the word of God. And queries regarding propriety in matters of diet are sufficiently answered in the revelation to the Church, in the present dispensation, in what is commonly known as the "Word of Wisdom" (Doc. and Cov. Sec. 89).

In this connection we wish to commend the activity of the Saints in their study of the gospel, and their desire to understand

the doctrines of the Christ. It is thus they grow in grace and wisdom. However, when questions of doctrine arise in the missions these should be submitted in the regular order to the mission president, for answer and consideration.

✓ Solid for the Abolition of Booze

The Republican party in convention assembled at Ogden, adopted a plank in its platform which declares solidly for the deliverance of Utah, from the curse of liquor. The Republican voters who attended the primaries and won are congratulated. The pledge of the Republican party reads:

"We pledge the incoming governor and legislative assembly, if Republican, to promptly, and not less than fifteen days before the close of the next session of the legislature, enact a law effectively prohibiting, by direct legislation, the manufacture and the sale, by prescription or otherwise, of intoxicating liquors of all kinds within the state of Utah, a law which shall be thoroughgoing, unambiguous and as incapable of evasion as language can make it; and that said law go into effect within six months after its passage.

"We also pledge our candidate for the United States senate to favor by his vote and in every other way possible every measure that shall be introduced in Congress for the elimination of the liquor traffic and for the securing of national prohibition."

This is all that could be asked, and is good so far. Judging from the past, the Democratic party will stand just as solidly for prohibition, and for these reasons there is every encouragement to believe that the people will be given what they demand—freedom from the saloon and its evils. There should be no sleeping, however, nor should the friends of prohibition lull themselves to rest with the thought that the fight is won. There is much yet to do, as will appear from time to time. The law is not passed yet, nor are the legislators any too sure. Many subordinate officers also are to be elected. These have the real duty of enforcing any law that may be made; and upon their faithful work much will depend in the cities, counties, the state, and in general. Voters should see to it that no man is elected to any office who is not willing and desirous that the law when passed against liquor should be made completely and honestly operative and effective.

✓ Why Some Men Are Failures

Collier's, in a recent editorial note under this head, called attention to a liquor ad. which read:

"Total abstinence is a form of fear—and fear is the cause of

failure. Cast out fear." The *Weekly* then sarcastically remarks: "A profound thought, this. But why confine it merely to the matter of abstinence from alcohol? You don't smoke? Then, of course, you're a coward. You abstain from profanity? Be a hero; indulge in oaths 'moderately.' Do you often beat your wife? What, never? Some booze magnate may accuse you of showing the white feather if you don't knock her down—in moderation." That advertisement clears up for us the puzzle of why there are so many failures in the world. They simply don't booze; that's all the trouble. Be a hero! Get soused and succeed!"

Messages from the Missions

New Meeting Place in Amsterdam

Elder Walter B. Hanks, Amsterdam, May 26, 1916: "The gospel work is progressing very slowly here at present. Last month we were privileged to baptize seven people and we have prospects for more. We have two branches in Amsterdam. On the 25th of June we expect to unite the two, because so many have left for Zion and others are planning to leave. We have been successful in finding a



SHIPPING WOODEN SHOES—A SCENE IN AMSTERDAM, HOLLAND

new building to meet in. It is located in the center of the city and has modern improvements, electricity, steam-heat, and is in a quiet place. I think it will be the means of getting many more strangers to our meetings and will put new life into our gatherings. The elders laboring here are: Borgan A. Anderson, Rulon J. Sperry, both laboring in Utrecht; Lee Peter Nebeker and Walter B. Hanks, in Amsterdam."

In Far Away Japan

Joseph H. Stimpson, President Japanese Mission, Tokyo, Japan, May 23: "Our recent conference began May 4 and lasted to May 11. Thirteen meetings were held, two to consider the reports of the missionaries, four were devoted to the consideration of the "Articles of Faith" by Elder James E. Talmage, recently printed in Japanese, and others to general instructions. Besides the fast meeting held on the 7th, Sunday, two sessions were held as a general conference for Saints and investigators. This is the first time such a conference has been held here, and it was not as largely attended as it was hoped it would be. A spirited testimony meeting was one of the most enjoyable of the conference. All bore strong testimonies and were built up in their faith by the manifestation of the Holy Spirit in their meetings. At the priesthood meeting the duties and responsibilities of the authorities were considered and one of the local brethren was advanced in the priesthood. All returned to their labors determined to magnify to the best of their ability the calling resting upon them as ministers of life and salvation to the people of this land. We expect much good to come from this conference. We welcome the ERA for the good that it does, and the clean, uplifting material printed in your magazine is a power for good wherever it goes. The missionaries of Japan all join in wishing you success in your work of doing good. Elders laboring here are: George A. Turner, Joseph R. Stoddard, C. Ralph Amott, president of the Osaka conference, Arthur F. Crowther, president of the Sappora conference, Ether Spackman, retiring president Osaka conference, Harold Kingsford, Val. W. Palmer; Varsell L. Cowley, Lafayette C. Lee, Pearl M. Lee, Joseph H. Stimpson, mission president, Mary E. Stimpson, Edwin J. Allen, Jr., president Kofu conference, J. Vernon Adams."

Studying Genealogy

R. D. McKell, conference president Northern Indiana, reports that within the last year a splendid branch of the Relief Society has been organized at Muncie, the first in the conference. Previous to its



organization, genealogy was thoroughly studied and many names were sent to the temple. The sisters have been following the outlines in the "Relief Society Magazine," and have been quite successful in this work also. Three new fields, Pern, Anderson, and Fort Wayne, have been opened up the last year. At Pern six baptisms are reported. The spirit of energy and enthusiasm prevails throughout the entire

conference. Elders, left to right, standing: G. L. Tanner, conference president R. D. McKell; sitting, Florence Capson, W. E. Hortin and Margaret Hill."

President Richards' Return from Holland

President and Sister LeGrand Richards and family who for thirty-one months have presided over the Netherlands Mission sailed, accompanied by Elder Lee Nebeker, with the S. S. "Nieuw Amsterdam," on Wednesday morning, June 21, for dear old America. The parting was a mingling of joy and pathos, joy at the thought of meeting loved ones at home, and sorrow at parting from so many dear friends in Holland.



LE GRAND RICHARDS AND FAMILY

Recently returned from the Netherlands Mission.

They were here, of course, when the war broke out and experienced one of the most trying times that the mission has ever passed through, when all Europe was excitement and everybody wanting to get away from the scene of conflict. Upon the call of the First Presidency they released all of the missionaries who could be spared, selected a choice little band to remain, organized the local priesthood to carry some of the burdens left by the hasty departure of the elders, and guided the Mission safely and calmly along with a handful of men, but all blessed abundantly by the Spirit of the Lord. This little group were banded together like brothers, and the spirit mani-

festated at their priesthood meeting before each conference was sweet indeed.

During the two weeks previous to his departure, President Richards visited nearly every Branch in the Mission, and preached to each a beautiful and powerful farewell. A sad, sweet spirit pervaded each of these gatherings, and many eyes filled with tears at parting. Both President and Sister Richards have won the deepest love and respect of every Saint and friend in the Mission, and to the missionaries, the Mission House was always "home, sweet home."

Wednesday evening, 14th, the Branch here at Rotterdam tendered them a pleasant farewell program, while the English classes presented them with a dainty little scene of delftware.

All had to be on board the evening before sailing, and for one who took a glance around, it appeared as if the whole Rotterdam Branch as well as all the missionaries and many Saints from other cities were going, too. The choir took their places on the top deck and gave a little farewell concert which could have been appreciated had it not been for the sadder thoughts that filled our hearts. We missionaries remained on board till midnight, and when we finally did say "good bye" there was not a dry eye in the crowd.

That was a sad day for the Netherlands Mission.—Rotterdam, June 29, 1916—J. A. BUTTERWORTH.

On the Isle of Bornholm

As our numbers have been greatly reduced since the outbreak of the war, and as there are no elders from Zion in many of the branches, it is necessary for us to visit these branches and give the Saints a little encouragement from time to time. Elder Fred H. Heese and



CHURCH BUILDING IN BORNHOLM

Elders James A. Hansen, Salt Lake City, and Fred H. Heese, Blackfoot, Idaho.

myself have just returned from such a visit amongst the scattered Saints on the island of Bornholm, a small isle in the Baltic Sea. We were warmly received by our good people, who are always glad when they have the elders in their midst. Our meeting was well attended, considering the number of Saints we have on the island. There were also a few strangers present. All seemed to be pleased with what they heard regarding the plan of salvation. There are many interesting sights on this little, lonesome isle, amongst which are old castle ruins, rune stones, and the queer, round churches, which were built several centuries ago, and at that time were used as fortresses as well as churches. The accompanying snapshot gives a good idea of how these strange examples of architecture look. This church, which is known as "Nylarskirke," was built in the 16th or 17th century and is still used as a place of worship. The walls, which are about four feet thick, are pierced by many loopholes, which have since been enlarged and fitted with glass panes and now form the windows of the church. The small wing to the right, is the entrance and vestibule, and the rectangular building to the left, is the bell tower, which is always built separate from the church proper. There are four churches of

this type on the island, which, with the old-fashioned windmills and the whitewashed farmhouses, half hidden by the beautiful beech woods, form a very peaceful and picturesque landscape. While gazing upon this charming picture, one can hardly realize that an awful conflict is raging but a few miles away.—JAMES A. HANSEN.

Prospered as Never Before

Lester A. Green, Cranberry, N. C.: "This conference under the direction of President August E. Heddin has prospered as never before, both in number of baptisms and the sale of Books of Mormon. Elders, left to right, top row: N. J. Horsley, Soda Springs,



Idaho; E. C. Esplin, Orderville; M. C. Wiser, Lewiston; C. L. Singleton, Hooper, Utah; J. A. Morrison, Franklin; G. C. Galloway, Shelley; David Buhler, Bern, Idaho; W. R. Evans, Mt. Home, Utah; bottom row: L. E. Oliverson, Franklin, Idaho; H. M. Grether, Salt Lake, Utah; August E. Heddin, conference president, Pocatello; Wm. T. Bailey, Idaho Falls; Lester A. Green, Lewisville, Idaho."

Responsibilities Placed upon the Saints

Elder William H. Hillyard, clerk of the Leeds conference, sends an encouraging report under date of May 30, 1916, from Bradford, England: "Greater responsibilities under prevailing conditions are being placed upon the Saints and as a result the spirit of the work is being poured out upon them. With a shortage of elders the work is being shifted to the shoulders of the Saints giving them privileges which heretofore they had been deprived of. The president and clerk of the conference are holding branch conferences organizing with native brothers and sisters so that in a short time the work in the branches will be left to them as the elders will soon be leaving. The work here is greater than it has been for many years and the help from Zion is far less. If any of the brethren at home are asked to

come upon a mission they should let nothing stand in the way of their duty, as we are convinced that God will take care of his own. On March 25 we baptized 28 people; on May 27 thirteen more and many friends are interested in the work. Had we only the help many good people could be taught the true plan of salvation. Elders, back row, left to right: S. Evan Francis, Lake Shore, Joseph F.



Worthen, Salt Lake, Wm. H. Hillyard, Smithfield, Utah, Nathan Groome, Ucon, Idaho; front row: David A. Owen, Ammon; Eben J. Robinson, conference president, Iona, Idaho, Verner O. Hewlett, Salt Lake City.

President Rushton in Hobart

Elder J. J. McQueen, writing from Hobart, Tasmania, says: "We have recently been favored with a two weeks' visit from President Don C. Rushton of the Australian mission who spent two weeks at Hobart, the headquarters of the Tasmanian conference where most of the Latter-day Saints are located in this district. While present he gave us some splendid instructions relating to our labors and to the work and duties of the Saints, exhorting them to be full of good works and to keep the commandments of Jesus. A number of visitors who had never attended before were present during these meetings. He also visited some of the districts around Tasmania where he held meetings and preached the gospel. He gave us much encouragement and was pleased with the conditions in our conference."

New Branch in Hamilton

Elder W. R. Beckstead, Hamilton, Waikato, New Zealand: "Elder Campbell and I are placed in a new field to open a new branch among the people in this district. We have made several friends already and we have held a number of street meetings. Considerable opposition is manifest in Hamilton from the various religious denominations, but we feel no discouragement as we realize that the elders are advocating the cause of the Lord and will therefore succeed."

PRIESTHOOD QUORUMS' TABLE

Text Books in Use

At a recent meeting of the General Committee on Course of Study for the Priesthood, Bishop Charles W. Nibley gave the following report on the text books in use in the various classes in the stakes of Zion, in June, 1916, seventy stakes being reported, Juarez and Pocatello not having been heard from. Seven hundred and seventy-eight wards were reported. The figures show the number and kind of text books in use in the various classes of the Priesthood:

HIGH PRIESTS

<i>Jesus the Christ</i>	623
<i>Rational Theology</i>	47
<i>Gospel Themes</i>	11
<i>Experiences of Early Church Leaders</i>	2
<i>One Hundred Years of "Mormonism"</i>	1
<i>Doctrine and Covenants</i>	2
Wards without classes.....	92

SEVENTIES

<i>Jesus the Christ</i>	617
<i>Rational Theology</i>	40
<i>Experiences of Early Church Leaders</i>	5
<i>Gospel Themes</i>	9
<i>One Hundred Years of "Mormonism"</i>	1
<i>Doctrine and Covenants</i>	1
Wards without classes.....	105

ELDERS

<i>Jesus the Christ</i>	626
<i>Rational Theology</i>	43
<i>Gospel Themes</i>	11
<i>Doctrine and Covenants</i>	1
<i>One Hundred Years of "Mormonism"</i>	1
<i>Experiences of Early Church Leaders</i>	1
Wards without classes.....	95

PRIESTS

<i>Jesus the Christ</i>	417
<i>Rational Theology</i>	24
<i>Experiences of Early Church Leaders</i>	62
<i>Gospel Themes</i>	8
<i>Book of Mormon</i>	2
<i>Apostolic Age</i>	111
<i>Glee Club</i>	2
Wards without classes.....	22

TEACHERS

<i>Jesus the Christ</i>	114
<i>Gospel Themes</i>	13
<i>Apostolic Age</i>	227
<i>Doctrine and Covenants</i>	1
<i>Experiences of Early Leaders and Members</i>	192

DEACONS

<i>Rational Theology</i>	8
<i>Jesus the Christ</i>	80
<i>Gospel Themes</i>	8
<i>Experiences of Early Church Leaders and Members</i>	453
<i>Apostolic Age</i>	65
<i>Life of Christ</i>	2
<i>Life of Joseph Smith</i>	3
<i>Latter-day Prophet</i>	2
<i>Lives of the Apostles</i>	1
<i>Rational Theology</i>	3

Text Books for the Priesthood Quorums, 1917

The General Committee on Courses of Study for the Priesthood sent out on July 26, the following information relating to text books, for the year 1917, for the Priesthood Quorums, to the stake presidencies:

DEAR BRETHREN: From information obtained from the Stake Clerk concerning the text books now used by the various classes of the Priesthood, and information also obtained that many classes were unable to procure sufficient copies of the book "Jesus the Christ," so as to commence their studies early in the year, the General Com-

mittee on Courses of Study for the Priesthood have decided to continue the study of the book "Jesus the Christ" for the High Priests, Seventies, Elders and Priests for the year 1917.

For those classes which will complete the study of this book before the close of the year 1917, instructions will be given through the IMPROVEMENT ERA, suggesting supplemental studies for that year.

New text books for Teachers and Deacons will be ready for distribution about January 1, 1917.

Will you please see that this information is conveyed to all the classes of the Priesthood in your stake at the very earliest date, and greatly oblige

Your brethren in the gospel,
THE GENERAL COMMITTEE ON COURSES
OF STUDY FOR THE PRIESTHOOD.
By DAVID A. SMITH,
Secretary.

Ward Teaching and Attendance at Meetings

A bulletin showing ward teaching, issued from the Presiding Bishop's office for June, shows that 100% of the families were visited in 250 wards in the Church. The average percent of attendance at weekly Priesthood class meetings in the various stakes ranged from 28 in Ogden, 27 in Pioneer, 24 in Granite and Liberty, 22 in Cassia, North Davis, Salt Lake and Taylor, thence down to as low as 3 in Parowan and Morgan, and 2 in Cache. The average percent of attendance of members at sacrament meetings was 39 in San Juan, 30 in Young, 26 in Bannock, thence down to as low as 11 in Beaver, St. George and Salt Lake.

Helps for Instructors of Deacons

BY P. JOSEPH JENSEN

LESSON 24

Aim: To make clear the difference between Satan's way of working with people, and the Lord's way, through His Holy Spirit.

Get the boys to tell what they understand the difference to be between Satan's way and the Lord's way of influencing people to act.

Review lesson 23, showing how the Holy Spirit influences people's actions.

Study the lesson.

Contrast the two ways, as clearly shown in the lesson. Compare the experience of Elders Kimball, Hyde and others with that of Moses, Pearl of Great Price, Moses 1: with Joseph Smith's experience. Writings of Joseph Smith 1, Pearl of Great Price; also with the man of Gadara, Mark 5:1-20. Answer the general question of the lesson.

LESSON 25

The aim of lesson 25 may be to strengthen faith in the spiritual gift of prophecy. School books emphasize the physical to the senses,

which is proper in its place; but the Lord approves of prophecy for his righteous purposes.

Problem: How can a servant of the Lord tell that a certain event will take place in the future? Have the class relate some prophecies and their fulfilment. Include in these answers one or two given by the Savior to show that our elders teach things as our Savior did. Such prophecies as his foretelling his death and resurrection would be good.

Study the lesson.

Compare the statement of the Prophet Joseph concerning the life of Heber C. Kimball with the statement of our Savior concerning the lives of his disciples. (Matt. 18:3.) What did Brother Kimball prophesy about? What was the purpose of each prophecy?

In answering the question of the lesson read the following: "When you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; i. e., those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (History of the Church, Vol. III, page 381.)

Answer the question of the lesson.

LESSON 26

Aim: To gain additional testimony of the existence of the spirit after death, and of the existence of evil spirits.

Question for Consideration: How have the Latter-day Saints learned to believe that our spirits live after death, and that Satan and other evil spirits exist? Relate instances which will show these doctrines of the gospel. Such instances are found in Satan's tempting our Savior, the experience of Joseph Smith at the time of the first vision, the experience of Moses, (Pearl of Great Price, Book of Moses, chap. 1:12-22) and our Savior's statement (Luke 23:43).

Study the lesson.

Compare what the spirits of such persons as President Brigham Young and Heber C. Kimball did for David P. Kimball, with what the evil spirits did. On whom did David P. Kimball rely for protection when the evil spirits threatened him?

Answer the general question of the lesson.

LESSON 27

Aim: Same as in lesson 26.

Review carefully the points of lesson 26, in answer to the general question of that lesson.

Study lesson 27 with the thought in mind of watching for the literal fulfilment of what Bro. Kimball said would take place.

Answer again the general question of lesson 26.

The quarterly bulletin of the Utah State Board of Health issued in July, contains instructive articles on infantile paralysis, cancer, typhoid fever and the summer care of infants. Copies of the bulletin may be had free of charge on application to the Secretary of the Board, Dr. T. B. Beatty, Capitol Building, Salt Lake City. We advise that this copy of the bulletin be sent for and read. Many useful hints to parents are contained therein.



Athletics and Scout Work

Day and Over-night "Hikes"

BY J. KARL WOODS

If I interpret the "hike" correctly, it is one of the greatest educational periods of the scout's life. It is a time when an instinct as deep as life itself is springing into activity and is satisfying a craving that has been gnawing at the boy since he came into scout age. At this time of life the body is undergoing a great change. The muscles are growing rapidly—sometimes the larger ones faster than the smaller ones, and his body lacks co-ordination. Like a young animal, he must have activity as a preparation for complete bodily development. He must walk, run, climb, play, and do those things that will develop his bodily powers at the same rate. If we put a block in his way his natural instincts do not have full play, and as a result he will be afflicted with nervous troubles and other bodily defects that will handicap his spirit in its onward progress while on its earthly mission.

At this time of life, when his soul is longing for the light of this world and a knowledge of his Maker, there should be planted in him a love for God's creations. He can appreciate at this time more than any other the beauties of nature and can feel more the Infinite. Nature study and observation should be placed before him as an aim. What better place can this be accomplished than on a hike in the woods or mountains, with nature surrounding him and a kind, sympathetic scoutmaster as a teacher?

Scouting is composed of physical development, pioneering, cooking, camping, health of body and mind, observation and many other practical subjects. To acquire ability in scoutcraft is to develop into true manhood. The efficient man in this world is the one who can do things and is resourceful enough to meet all conditions.

The value of short hikes is inestimable. During every minute of the time the boy's attention is, by his intense interest, held steadily on the things he is doing. In the long hike he grows tired, and his interest wavers, his attention ebbs low, and the value of the stay in the solitude is lost.

For the scoutmaster, half the trouble, worry and work is done in the preparation. No place in scouting should the motto, "Be prepared" be followed more religiously than by the scoutmaster in preparing for a hike. He should have it mapped out before him as if it were past history, every minute of the time being accounted for before the hike is commenced. Not only the route, the pace, the stopping places and the time of starting and stopping, should be planned out beforehand, but also the camping program should be the most efficient for the short time at hand.

Organization is a prime factor. The best plan that I have seen in handling boys on this sort of hike and still accomplish the most is to divide the troop into groups of two boys each. This is done, owing

to the style of tents used, and also to obtain the best results in cooking. Two boys can cook over one fire and sleep in one bed, carry their own water and wash their own dishes. In this way all the boys are doing what one or two did in the larger groups. The scoutmaster can thus be relieved of the cooking and spend his time supervising his boys.

As part of the equipment of every troop there should be enough tents in which the boys may sleep. The most successful scout tent I have seen is the one used by the foresters. The Boy's Handbook, p. 197, outlines a plan for making this tent. It can be made of 13 yards of eight-ounce duck canvas by the boys themselves for a little over two dollars. It has enough room for two or three boys and the food. If the weather is the least bit threatening the tents should be taken along—one to each pair of boys. If the tent is not used for the day or overnight hikes a leanto should be constructed for the protection of the boys from the dew and cold. This will also develop the boys in pioneering and resourcefulness. The scoutmaster should see to it that he camps where material can be secured for its construction. It adds to the novelty and fun of the thing if the tents are taken along, however, as the boy's nature calls for just such things.

The best kind of bedding that can be used is the blanket. It should be rather heavy—about the kind furnished by the National Boy Scout Supply Department. A bed should be made of about two pairs. That means that there will be two pairs of blankets and a tent to be carried by two boys. This can easily be done if one boy carries one blanket and the tent, and the other the balance of the bedding.

On the day and overnight hike, boys should do their own cooking. This will necessitate some utensils. Between the two boys should be a small stew-pan and a fry-pan, and a large spoon. Each boy should have a tin or gray enameled plate, knife, fork and spoon. The following are the supplies for each boy. Two boys going together, however, could divide the material so that one boy furnishes all of one thing and the other boy all of another. This is suggested on the assumption that the hike started in the morning and lasted until the afternoon of the following day.

4 sandwiches—double, 1 doz. radishes or onions, 1 pt. can fruit—peaches or fruit with plenty of juice, $1\frac{1}{2}$ to 2 lbs. potatoes, 1 pt. can pork and beans, 1 glass jelly or preserves, 1 pkg. Aunt Jemima's pancake flour, $\frac{1}{2}$ pt. syrup, 1 pt. flour, $\frac{1}{2}$ doz. eggs, 4 slices bacon, 4 teaspoons baking powder, salt, ax, ropes, canteen, haversack, pocket-knife, scout whistle, staff, dish cloth and towel.

The scoutmaster should supply himself with the same materials and in addition:

2 triangular bandages, 2 or more roller bandages, 2 oz. bottle aromatic spirits of ammonia, bichloride or other disinfectant tablets, tube of Johnson's first aid dressing, carbolized vaseline, potassium permanganate for snake bites, United States flag, troop flag, a kodak if possible, matches.

In our mountains we should start in the morning and take plenty of time to get to our destination. Sometimes we underestimate the ability of boys to hike. They should be given enough, but not too much, to give them a good appetite for their sandwiches. When the camp is reached, which should be predetermined by the scout master, the first duty should be the flag raising ceremony. If a camp is among trees—which is generally the case—a pulley can be fastened near the top of one of the trees and the flag drawn part way up. The other end of the rope can then be tied to another tree, thus allowing the flag to hang over the center of the camp. The flag salute should be as impressive as possible, and the pledge repeated with all seriousness.

The tents should be pitched or the leantos built in a semi-circle, with the scout master's tent in the middle and a patrol leader or as-

sistant scout master on each side. The troop flag is hoisted on the scoutmaster's tent and the patrol flags on patrol leaders' tents. While the tents are being pitched and the beds made some scouts may be put to work on a latrine, tables, carrying wood, water, etc. It will take about an hour to put all things in order about the camp, at the end of which the scoutmaster should call the boys together for instructions. We must remember that discipline will either make or ruin our trip. Not one breach should occur in the camp rules, and if it should, it is the scout master's duty to correct it without delay. Some may think that this strict discipline will have a bad effect on the camp. I don't mean that kind of discipline. We will put it as one author has, "It is better to be sternly kind and kindly stern than sternly stern." In this council the scout master should outline all the program of the trip. Every minute should be filled with some good active work or quiet rest. The scout master must make his scouts feel that he is leader and should be obeyed. They must not go off alone under any consideration. If water is abundant, no group of boys should swim without the scoutmaster present.

The afternoon may then be spent in exploring the new territory or resting from the tramp. The time is short, and boys should get out of the time all they possibly can. At about 5:30 p. m. scouts should begin supper. Here they have a real opportunity to learn camp life. The scout master should have an eye on all, to see that they are doing their best work. Don't hurry—they have plenty of time in which to eat. The camp clean-up and dish-washing should follow supper. I say again that discipline should strictly be maintained, nothing being left undone.

A few lively games should follow, and then the camp-fire council. This is the most important part of the whole trip. Here in the camp-fire light in the solitude, the scoutmaster can get closest to his boys. Here he can see what they are in secret and can help to correct their faults if they have any. There should be a general chat, the scout master saying little at first, but gradually getting into the conversation more and more until he is teaching them what he wants. Here he can teach them morals, religion, nature, or anything the occasion demands. He should tell some good stories and have the boys tell some. The work of tomorrow may now be outlined definitely.

The council should close about nine o'clock with prayer. Let the boys pray. I have been on two weeks' camping trips and have had prayer every night and morning, and not had one boy refuse to lead in prayer. What can be more impressive than to see a crowd of boys standing in a circle around a camp fire in the clear night, with bowed heads in prayer and thanksgiving? Oh, it makes one feel like there is some good in the world after all!

When all have gone to bed it should be strictly understood that no noise shall be heard from boys until five-thirty in the morning. It is the first night together, the first night out in the open and oh, the temptation is great to throw the covers off some boy for fun and start something. Strict order must therefore be maintained, and the scout master should always have the upper hand.

Turn out at five-thirty or six o'clock and have a good drill of setting up exercises just as the boys get out of bed. This should be followed by a good cold wash. Breakfast should begin and the same routine followed as for supper. The morning may be spent in hiking, studying nature, passing tests, games or other activities.

The dinner should be the most primitive in style. Ordinarily boys get little practice in being up against the "real thing." I sometimes wonder if our second class and first class cooking tests are applicable

in life under the present system of instruction. For this meal all utensils except a pocket knife should be prohibited. Boys should be taught that pioneers, scouts, and trappers are sometimes left without utensils to cook with, and have only the native materials. If boys are already familiar with primitive cooking, they may use this time to pass the test. The scout master can devise many ways for cooking if he will learn to do it himself.

The following menus are suggested for an over-night hike:

BREAKFAST—At home.

DINNER—Boiled ham sandwiches and radishes or onions.

SUPPER—Pork and beans, roast potatoes, pickles.

BREAKFAST—Hot cakes and syrup or fried potatoes, broiled or fried fish or boiled eggs, jelly or preserves.

DINNER—Twist baked on a stick, eggs baked in a roll of mud or clay, roast potatoes or fried on a flat rock, bacon broiled or fried on a rock.

SUPPER—At home.

For this last dinner it will be necessary for the scout master to insist on absolute cleanliness. Boys become careless at times if they go unchecked. The rock used for frying meat and potatoes can be suspended by two or three others with the fire built under it, or it may simply be a large rock with a flat or hollow top with fire built around it. It should be thoroughly clean before heating, and wiped off after it is hot. The mud or clay used for cooking eggs should be sticky enough to hold the eggs firmly. The egg should be rolled in the mud until it is the size of a baseball or larger. Care should be exercised not to get the egg too hot while cooking or it will explode, due to the steam pressure within. It is best to dig a small hole and rake hot coals into it, put in the ball and cover it with hot coals. When the clay is comparatively hard and dry the egg is cooked. Complete instructions for cooking bacon and twist may be found in the "Hand Book for Boys" and the "Scout Master's Manual."

I hope that this will give a fair idea of the preparations to be made and the method of carrying out a day or over-night hike. Longer hikes will require other preparations, but it is my firm belief that we get more good out of this length of hike. What has been said is based on practical experience, and if instructions are followed the hike will be successful.

We must be sure we accomplish the aim we have in going on a hike, the boys see a bigger and better world; that they are better boys, both in body and mind and the work of their hands.

Special Activities

Special Contest in Dramas, Stories and Poems

In order to encourage local talent and to present Latter-day Saint and western ideals in the form of art, the Fairbanks Art Studio offer, through the General Boards of M. I. A., certain works of art as prizes for the best creations in drama, short stories, and poems. This offer has met hearty approval.

The products submitted in this competition should treat on western life as it affects or is affected by the ideals of Latter-day Saints. They should portray beautiful ideals or sentiments from history, from life or from fantasy and should bear on the development of human lives.

The contest will be conducted under the auspices of the editors of the ERA and *Journal* and a Joint Committee of the General Boards who will appoint competent judges to award the prizes.

DRAMA

1st prize—A \$50 painting by J. B. Fairbanks, entitled "The Pioneers Entering the Valley."

2nd prize—A plaster relief of "A Pioneer," by Avarad Fairbanks.

3rd prize—A plaster relief of Joseph Smith, by Avarad Fairbanks.

Dramas must consist of two or more acts, and be adaptable to production in local ward amusement halls.

The prize dramas will be published with a view to having them produced by the M. I. A. throughout the Church.

STORIES

1st prize—A \$25 painting of "The Hill Cumorah," by J. Leo Fairbanks.

2nd prize—A plaster relief of Joseph Smith, by Avarad Fairbanks.

3rd prize—A plaster relief of Hyrum Smith, by Avarad Fairbanks.

The prize stories will be published in the *ERA* or *Journal* and will be used in preliminary exercises of the associations. The length of the stories should be between 2500 and 3000 words.

POEMS

1st prize—A plaster relief of "A Pioneer," by Avarad Fairbanks.

2nd prize—A plaster relief of Joseph Smith, by Avarad Fairbanks.

3rd prize—A plaster relief of Hyrum Smith, by Avarad Fairbanks.

The prize poems will be published in the M. I. A. magazines, and also may be used in the preliminary exercises of the associations. Poems should consist of no more than about 50 lines.

This contest is open to all, extending from September 1, 1916, to January 1, 1917. The dramas, stories and poems must be strictly original and must not have been published or in contests prior to this announcement. The subjects of the dramas, stories and poems must be based upon "Mormon" ideals. The dramas, stories and poems that win in these contests shall become the property of the Y. M. and Y. L. M. I. A. General Boards.

Class Study

Schedule of Y. M. M. I. A. Meetings

The following schedule of meetings for 1916-17 has been prepared, and it is requested by the Committee on Class Study that officers of the various associations throughout the Church conform as nearly as possible to the schedule in their studies for the coming season, so that there may be uniformity in the associations.

For associations meeting Tuesday evenings:

October:

- 10—Opening social.
- 17—Lesson 1.
- 24—Lesson 2.
- 31—Special activity.

November:

- 7—Lesson 3.
- 14—Lesson 4.
- 21—Lesson 5.
- 28—Special activity.

December:

- 5—Lesson 6.
- 12—Lesson 7.
- 19—Lesson 8.
- 26—Special activity.

January:

- 2—Lesson 9.
- 9—Lesson 10.
- 16—Lesson 11.
- 23—Lesson 12.
- 30—Special activity.

February:

- 6—Lesson 13.
- 13—Lesson 14.
- 20—Lesson 15.
- 27—Special activity.

March:

- 6—Lesson 16. Review Junior.
- 13—Lesson 17. Review Junior.
- 20—Lesson 18. Review Junior.
- 27—Closing special activity.

For associations meeting Sunday evenings:

October:

- 10—Opening social.
- 15—Joint.
- 22—Lesson 1.
- 29—Lesson 2.

January:

- 7—Joint.
- 14—Lesson 10.
- 21—Lesson 11.
- 28—Lesson 12.

November:

- 5—Joint.
- 12—Lesson 3.
- 19—Lesson 4.
- 26—Lesson 5.

February:

- 4—Joint.
- 11—Lesson 13.
- 18—Lesson 14.
- 25—Lesson 15.

December:

- 3—Joint.
- 10—Lesson 6.
- 17—Lesson 7.
- 24—Lesson 8.
- 31—Lesson 9.

March:

- 4—Joint.
- 11—Lesson 16. Review Junior.
- 18—Lesson 17. Review Junior.
- 25—Lesson 18. Review Junior.
- 27—Closing special activity.

The Committee suggests that one Tuesday evening each month be devoted to joint special activities, where associations meet on Sunday evenings.

Suggestive Programs for Sunday Evening Joint Meetings

The General Boards present the following suggestive programs with the hope that they will be helpful to officers in conducting Sunday evening joint meetings. If they cannot be used entirely they may be modified to suit local conditions, or they may suggest other subjects. For example, if the material for the Grieg program is not available, another musician might be chosen and his life and works treated similarly to the plan here given:

1. AN EVENING WITH OUR ASSOCIATIONS

Opening exercises.

Sketch of the Organization and Development of the Y. M. M. I. A.—See *Y. M. M. I. A. Hand Book*, 1915, and *IMPROVEMENT ERA*, Vol. 1.

Music.

Sketch of the Organization and Development of the Y. L. M. I. A.—See *Y. L. M. I. A. History and Young Woman's Journal*.

Music.

Remarks on advantages of active membership in the Associations.

Closing exercises.

(For the vocal musical exercises, selections by the chorister or choir leader can be made from the Y. M. and Y. L. M. I. A. song books and other available publications.)

2. AN EVENING WITH THE SEASON'S SPECIAL WORK

Opening exercises.

Preview of the work of the regular sessions of 1916-17, as outlined by the Y. L. M. I. A. General Board.

Music.

Preview of the work of the regular sessions of 1916-17 as outlined by the Y. M. M. I. A. General Board.

(Consult Guide Work and Manuals for 1916-17.)

Music.

Suggestions on how the members assigned to lessons may get results from the Guide and Manual work.

Closing exercises.

(For the vocal musical exercises, selections from the Y. L. M. I. A. Song Book and similar publications would be appropriate.)

3. AN EVENING WITH ONE OF ZION'S HYMN WRITERS

Singing, "The Morning Breaks the Shadows Flee"—L. D. S. Hymn Book, p. 5.

Prayer.

Singing, "Come, O Thou King of Kings"—Hymn Book, p. 209.

Brief sketch of the life of Apostle Parley P. Pratt.—see *Church History, Biographical Encyclopedia, Autobiography of Parley P. Pratt*, Y. M. M. I. A. Manuals, 1908-9, 1909-10.

Singing, "Lo, the Gentile Chain is Broken"—Hymn Book, p. 102.

Comment on leading lines of thought in three hymns named.

Singing, "Hark! Ye Mortals, Hie! Be Still"—Hymn Book, p. 35.

Closing prayer.

(If desired, others hymns by Elder Pratt, in the Hymn Book, may be sung.)

4. AN EVENING WITH AN EARLY CHURCH MARTYR

Singing, "O Say what is Truth"—Hymn Book, p. 71.

Prayer.

Singing, "How Great the Wisdom and the Love"—Hymn Book, p. 401.

Sketch of the life of Elder David W. Patten, killed in Crooked River battle. (Consult *Church History*, Vol. III, pp. 4-8, 49-54, 170-175; *Historical Record*, pp. 19-24, 54-56.)

Singing, "Shall the Youth of Zion Falter?"—D. S. S. U. Song Book, No. 179.

Comment on conditions surrounding the Saints at the time of Elder Patten's martyrdom, and lessons drawn therefrom for the present generation. (Same references as above.)

Singing, "Do What is Right"—Hymn Book, p. 165.

5. AN EVENING WITH HOLIDAYS

Opening exercises.

New Year or Christmas story.

Musical numbers.

Inspirational New Year talk.

Singing, "All Hail the New-born Year"—Hymn Book, p. 346.

Prayer.

6. AN EVENING WITH LOWELL

Opening exercises.

Brief biographical sketch of Lowell. (Consult any standard work on American literature.)

Reading, "The Present Crisis."

Music.

Recitation, "The First Snowfall."

Reading, "Rhoecus."

Music.

Story, "The Vision of Sir Launfal." (Quote the most impressive passages.)

(Note—Four poems of Lowell, "The Fountain," "June," "Longing," and "True Freedom," have been set to music. If any members have them, they will add much to the program.)

7. AN EVENING WITH "AUNT EM" WELLS

Singing, "Our Mountain Home so Dear."

Prayer.

Singing, "Sing the Sweet and Touching Story"—L. D. S. Hymn, Psalmody, No. 346.

Biographical sketch of Sister Wells. (Consult *Young Woman's Journal*, Vol. 19, p. 178; Vol. 26, p. 139; *Y. L. M. I. A. History*, p. 45; *Whitney's History of Utah*, Vol. IV, p. 586.)

Instrumental music

Readings from *Musings and Memories*, by E. B. Wells, viz., "My Dear Old Garden," "Somewhere," "Mizpah," "At Last," "October."

Retos story, "Some Old Love Letters," see *Young Woman's Journal*, October, 1916.

Closing exercises.

8. AN EVENING WITH AN EARLY CHURCH MARTYR.

Singing, "Let Us Pray, Gladly Pray"—Hymn Book, p. 194.

Opening exercises.

Singing, "Come, Come, Ye Saints"—Hymn Book, p. 58.

Sketch of the life of Elder Warren Smith, killed at Haun's Mill. (See *Church History*, Vol. III, pp. 323-325; *Historical Record*, pp. 83-88, and 671-684.

Singing, "When First the Glorious Light of Truth"—Hymn Book, p. 390.

Reading, "The Trials of the Present Day"—Hymn Book, p. 138.

Singing, "Redeemer of Israel"—Hymn Book, p. 212.

Comment on conditions surrounding the Saints at the time of Elder Smith's martyrdom, and lessons to be drawn therefrom for the present generation. (Consult same references.)

Singing, "Softly Beams the Sacred Dawning"—Hymn Book, p. 33.
Prayer.

9. AN EVENING WITH GRIEG

Singing.

Prayer.

Violin selection, "Berceuse," by Grieg.

Biographical sketch of Grieg. (Consult *Young Woman's Journal*, Vol. 20, p. 547.)

(NOTE—An evening of unusual interest may be provided if the one giving the sketch is a lover of this great musician, and can find others to assist who understand and love his music. The one giving the sketch will dilate on the different phases of his work, and when mentioning some of his marked characteristics will have them illustrated by vocal or piano selections. For example: During his early life he composed under German influence. The tender beauty and passionate intensity of this is best illustrated in "Ich Liebe Dich." Again: When Grieg played the music for Ibsen's wonderful drama, "Per Gynt," the latter was delighted that his words had been understood by the musician. Illustrate by having played "Morning," "Ametra's Dance," "Asa's Death," and let "Solrig's Lied" be sung. In the *Journal* sketch will be found references to many of his choice compositions from which selections for illustration may be made. Other piano selections which show his love for the Norwegian folk music with its abrupt changes and minors are "Solitary Wanderer," "Norwegian Bridal Procession," or any of the "Northern Dances." Well-known piano selections are "The Butterfly," "To Spring." Appropriate songs typically Norwegian or Griegian are "A Swan," "The Old Mother," "Hidden Love." Other well-known songs are "Two Brown Eyes" and "The First Primrose."

For some of the above see *Grieg Album*, Vols. I and II, Shirmer edition.

10. AN EVENING WITH ONE OF ZION'S HYMN WRITERS

Singing, "Now Let Us Rejoice in the Day of Salvation"—Hymn Book, p. 198.

Prayer.

Singing, "Wake, O Wake the World from Sleeping"—Hymn Book, p. 332.

Sketch of the life of W. W. Phelps—*Historical Record, Biographical Encyclopedia*.

Singing, "The Spirit of God Like a Fire is Burning"—Hymn Book, p. 268.

Comment on leading lines of thought of the three hymns named.

Singing, "Praise to the Man who Communed with Jehovah"—Hymn Book, p. 325.

Prayer.

(If desired, still other hymns by Elder Phelps, in the Hymn Book, may be sung.)

11. AN EVENING WITH THE PATRIOTS.

Singing, "The Star-spangled Banner"—Hymn Book, p. 456.

Prayer.

Singing, "Hail Columbia," by M. I. A. Chorus.

Sketch of the attainment of American independence.

Singing, "O Saints, Have You Seen"—Hymn Book, p. 70.

Comment on divine prophecy of the establishment of the United States government. (See Book of Mormon, p. 26, verses 10-20; p. 84, verses 10-14.)

Singing, "My Country, 'tis of Thee"—Hymn Book, p. 455.

Remarks on the Constitution divinely inspired. (See Doctrine and Covenants, p. 357, verses 79, 80.)

Singing, "Our God, We Raise to Thee," Hymn Book, p. 46.

Prayer.

12. AN EVENING WITH ZION'S HYMN WRITERS

Singing, "Truth Reflects Upon Our Senses"—Hymn Book, p. 297.

Prayer.

Singing, "How Great the Wisdom and the Love"—Hymn Book, p. 401.

Sketch of the life of Eliza R. Snow. (See *Church History, Historical Record, Biographical Encyclopedia, Y. L. M. I. A. History*.)

Singing, "I'll Serve the Lord while I am Young"—Hymn Book, p. 367.

Reading, "Evening Thoughts," or "What it is to be a Saint," poems by E. R. Snow, Vol. I, p. 3. Or, "Let those who would be Saints Indeed"—Hymn Book, p. 182.

Singing, "The Tide of Time is Ebbing Low"—D. S. S. U. Song Book, No. 96.

Lesson, The spirit of the hymns written by Sister Snow.

Singing, "O My Father"—Hymn Book, p. 143.

Prayer.

(If desired, still other hymns by Sister Snow may be sung.)

PASSING EVENTS

Charles Evans Hughes, Republican presidential candidate, has declared himself strongly in favor of woman suffrage.

J. Frank Hanly, former governor of Indiana, was nominated by the Prohibition party for president of the United States, on the 21st of July. For vice president they nominated Ira D. Landrith, of Nashville, Tennessee.

The English war debt is climbing up to large sums. In late July, the House of Commons was asked for the eleventh time to give a vote of credit to the amount of three million pounds. This brings the war total up to approximately \$12,549,500,000.

A bomb exploded at San Francisco during a preparedness parade in that city on the 22nd of July. As a result eight people were killed, and a large number injured, with several buildings wrecked, on corner Stewart and Market streets. The guilty party was apprehended.

Le Grand Richards, formerly president of the Netherlands Mission, who was set apart November, 1913, and recently honorably released, returned to Salt Lake City on the 10th of July with his family all well. John A. Butterworth succeeds him as president of the mission.

The British aggressive campaign continued during July and up to the present writing, in the sweltering mid-summer heat which struck northern France on July 29. Offensive operations were renewed which were bitterly resisted by the Germans, with great loss of life on both sides.

A hail storm passed over parts of Utah county in a swath about three miles wide, on the 7th of August and destroyed in about ten minutes beets and grain to the value of from ten to twenty thousand dollars. Hailstones fell that were four inches in circumference and an inch to an inch and a quarter in diameter.

George W. Goethals, builder of the Panama Canal, resigned his position as governor of the canal zone, in the latter part of July, and will retire from active service also in the United States Army. The completed Panama canal stands as an everlasting monument to his energy and ability. He has been succeeded by Colonel Chester Harding.

The navy appropriation bill, with a three-year building program including the immediate construction of four dreadnoughts, four great battle cruisers, and fifty-eight other craft, passed the senate on the 21st of July, the vote being 71 to 8. It carries an appropriation of \$315,826,843, or over \$45,000,000 more than the total when the measure passed the house.

Christian Jensen died in Mt. Pleasant, Utah, August 4. He was

91 years of age, the oldest citizen of that town. He was born in Denmark, June 7, 1825, and came to Utah in 1856. He filled a mission to Denmark in 1879-80, served two years as City Councilman in 1896-7, and was a Black Hawk War veteran, and an active member in Church and political work.

The epidemic of infantile paralysis continued with unabated fury in New York City during the latter part of July and August. The total recorded deaths since the epidemic began, June 26, up to August 8, were 1,196 and the number of cases reported 5,347. Nothing entirely effective to stay the disease has yet been discovered by the physicians, although every effort is being made to stay the epidemic. On the 8th of August 40 cases were reported in Chicago.

Good roads money to the amount of \$56,950 comes to the state of Utah out of the five million dollars recently appropriated to be distributed among the states of the Union, by the national government. To be entitled to its share, each state must provide an amount equal to that put up by the federal government. This will give Utah, if the state authorities appropriate the necessary amount, over \$113,000 to be expended on the state roads of Utah in the year to come.

A cloud burst on the 26th of July, at Milford, did much damage to farms. Hundreds of acres of land were flooded and a dozen bridges were swept out and a number of farm buildings were wrecked. Lightning struck the barns of the state experiment station and hurled parts of it a hundred feet away. Another cloud burst occurred in the mountains northwest of Milford, but luckily resulted in no damage.

William Kesler, formerly secretary of the Swiss-German mission, who was pressed into the European war in its early stages, was slain on a European battlefield on July 1st of this year, according to a cablegram received at the office of the First Presidency on the 22nd of July, from President H. W. Valentine, president of the Swiss-German mission. It is believed that young Kesler was the grandson of the late Bishop Fred Kesler of the 16th ward, Salt Lake City. He was born in Pleasant Green, Utah, and his father is now living at Lethbridge, Canada.

James Whitcomb Riley, the noted Indiana poet, died on the 22nd of July at his home, age 63 years. On October 7, 1915, a unique celebration was held in Indiana, and in the schools of the United States, attended by more than a million children, in his honor. He was born in the middle west. At the request of the governor Mr. Riley's body laid in state at the Indiana capitol building for two days, and the people of the state were thus given an opportunity to pay their last respects to the "Hoosier poet."

Blacklisting of American business firms was objected to by American Ambassador Page who presented a strong note to the British foreign office on the 28th of July, protesting against the action of Britain prohibiting British subjects from trading with 82 specified firms in the United States, who are suspected of being pro-German. The note insists that Americans are entirely within their rights in trading with the people or governments of any of the nations now at war.

Charles R. Mabey, of Davis County, former member of the State Legislature, was nominated Republican candidate for Congress from

the Second Congressional district of Utah, at Salt Lake City, August 9. There were six candidates: Charles R. Mabey, W. E. Rydaleh, A. R. Barnes, R. W. Salisbury, James Devine, T. L. Holman. The first ballot stood: Mabey 118, Rydalch 39, Barnes 32, Salisbury 67, Devine 25, and Holman 82. The third ballot upon which Mr. Mabey was elected, stood: Mabey 218, Holman 97, Barnes 23, Salisbury 24.

Prohibition in Russia has received a permanent ineptus by the passage of a law by the Russian Duma which makes permanent the prohibition of liquor drinking that was enforced two years ago as a war measure. The Duma has also passed a law giving the peasants civil rights equal to those enjoyed by the rest of the population. The peasants did not receive full electoral and civil rights when, many years ago serfdom was abolished, and it has long been the aim of the liberals to remove that disability. Evidently the war is making Russia.

Sir Roger Casement, notwithstanding the strong body of liberal public opinion which was manifest in favor of some kind of commutation of the sentence, was executed for treason in connection with the recent Irish rebellion by hanging, at 9 o'clock on the morning of August 3, at the Pentonville jail. His relatives' request for his body was refused. Casement is said to have met his death with calm courage having the last rites of the Catholic church administered to him just before the execution. When the priest recited the litany of the dying, Casement responded in low tones, "Lord, have mercy on my soul."

The Lloyd George plan for the government of Ireland was made public on July 5. Under it the new Irish parliament will be organized to consist of an appointed senate and seventy-eight Irish members of the British parliament who will have seats at Westminster as well as at Dublin. It is provided that within a year of the end of the war an imperial conference will decide on the permanent character of the Irish government. In the meantime, the dispatches announce the reappointment of Baron Wimborne as Lord Lieutenant of Ireland, and considerable opposition to the new plan, and the old quarrel seems to have been renewed.

Timothy C. Hoyt, of Ogden, formerly head of the Lands department of the Fourth district Forest Service, was named Republican candidate for Congress from the First Utah Congressional district, at the Congressional convention held in the Orpheum Theatre, Ogden, on August 10. Four candidates were in the field, the others being Thomas W. O'Donnell of Vernal, Congressman Joseph Howell of Cache, and Judge Jacob Johnson of Sanpete. Mr. Hoyt was elected on the third ballot, receiving 251½ votes to O'Donnell's 160, Joseph Howell's 13½, and Johnson's none. On the first ballot Hoyt received 177½, Howell 91½, Johnson 77, and O'Donnell 73.

The Danish West Indies have been purchased by the United States at a cost of \$25,000,000 and the abandonment of all exploration claims in Greenland. The islands consist of St. Thomas, St. John, and Santa Cruz or Croix. St. Thomas has an area of 26 square miles and a population of about 15,000; and St. Croix, an area of 74 square miles with a population of about 20,000. Sugar is the main crop. The sale has met with considerable opposition from the Danish press. The opening of the Panama canal has given a new importance to these islands as they stand where the steamer route from Europe to

Panama crosses the route from New York to South America, commanding the Caribbean sea. The advantages to this country will be largely political and strategic.

"Deutschland," the German merchant submarine which arrived some weeks ago in the Chesapeake, after a trip through the British blockade from Bremen, Germany, passed away from Baltimore on August 1, on the very day of the second anniversary of Germany's declaration of war against Russia. She was loaded with a return cargo of rubber and nickel, at Baltimore. Captain Paul Koenig was confident that he would avoid the eight warships of the entente allies that were waiting for him at the three-mile limit, spread out in a radius of five miles. A sister ship, **"Bremen"** was expected into the American port at any time, but up to this date (Aug. 12) has not been heard from. "You have been more than courteous," said the captain to the surveyor of customs, "and the fatherland will not forget it."

William Thurston Ferguson, 28 years of age, was drowned in Utah Lake near his home in Lake Shore, on the 1st day of August. He was employed in the Sugar factory and went out on the lake in a boat to bathe. Rowing out to where the water was about twelve feet deep, accompanied by two of his younger brothers, he dove into the water, but never arose until his dead body was found the next morning. He was a graduate of the University of Utah, a brilliant student, a noted debater, and popular among his fellow students. He made his home in Emerson ward, in this city, while a student of the University, where he took interest in Church work, and he held the office of a Seventy. He was under contract to teach mathematics in the Spanish Fork High school next year.

An explosion of 80 car-loads of munitions of war, on the pier at the Black Tom Island, on the New Jersey coast, near New York City, July 30, killed a number of persons and destroyed about \$30,000,000 worth of property. It shook great office buildings in New York to their foundations, and covered the streets for miles around with broken glass. Many ships and warehouses were also destroyed by fire which followed the explosion. Whole cases of shrapnel were hurled half a mile, bombarding the harbor, Ellis Island and Jersey City with shot, shell and debris. It was charged that blame for the explosion lay with either the Lehigh Valley Railroad Company, or the storage companies, and that some of them had violated the laws of New Jersey by permitting barges, loaded with explosives, to remain moored at the piers over night.

Matthew H. Walker, pioneer banker and financier, and president of the Walker Brothers Banking Company, died in Salt Lake City, July 28, 1916. He was born in Yorkshire, England, January 16, 1845, and was the youngest of the four Walker brothers whose names are indissolubly associated with the material development and progress of Utah. In 1852, the family having been converted to the faith of the Latter-day Saints crossed the ocean to America. They remained two years in St. Louis where the father died. The widow and the four sons decided to come to Utah, and came over the plains in ox teams in 1855. From that time on, the boys supported their mother, and in 1859 entered business on their own account, on Main Street, including banking in a primitive way. They became pioneers in this line succeeding admirably in business. Their great bank at present has a deposit of over seven million dollars. Mr. Walker was the

largest individual real estate owner in Salt Lake City. His other three brothers preceded him in death.

Professor Evan Stephens, conductor of the Tabernacle Choir, has tendered his resignation, in a letter received at the President's office, July 22. The resignation was reluctantly accepted. Professor A. C. Lund, who was at the time in charge of the music department of the Brigham Young University, at Provo, has been chosen Professor Stephens' successor. Professor Stephens has had charge of the choir for almost twenty-six years. He leaves with the love and loyalty of thousands of the people, singers, and fellow workers. During his incumbency great progressive strides in music have been made in the Church. Professor Stephens was born in South Wales, June 28, 1854, and came to Utah when he was twelve years of age, traveling over the plains in an ox team. He settled at Willard, Box Elder county where, at the age of fourteen, he became deeply interested in music in the ward choir. In 1879, Professor Stephens was called to be the organist for the Logan Tabernacle choir, in which city he also began to teach music classes. He came to Salt Lake in 1882, studying the organ under Professor Joseph J. Daynes, and later taught music in the University of Utah; and he spent a year at the New England Conservatory of Music. In 1890, he organized various musical societies and the Salt Lake Tabernacle Choir which, under his leadership, has toured many of the states of the Union and competed in many musical contests. It has grown under his direction to be the best known musical organization in the country. He was in charge of the music of the public schools of Salt Lake City for two years introducing the study of music into them.

His successor, Prof. A. C. Lund, is the son of President and Mrs. Anthon H. Lund, and was born in Ephraim, Utah, in 1871. He attended the public schools, the Brigham Young University, and spent three years in the Royal Conservatory of Leipzig, Germany, from which institution he graduated in 1894. He then studied for one year in Paris and one year in London, and was the professor of music at the Brigham Young University for a number of years, laboring there when called to this new position.

The Republican State convention was held in Ogden on Tuesday, August 8. Senator George Sutherland was renominated to succeed himself in the United States Senate. Nephi L. Morris was nominated candidate for Governor on the third ballot, receiving 313 2-3 votes against Governor Spry's 188 and E. E. Jenkins' 42½, L. R. Anderson 52, A. W. Carlson 13½, Mackay 11, and Rideout 4 1-3, the first ballot having given Spry 197½, Morris 246 2-3, and Jenkins 69½.

Other state officers were nominated as follows: Supreme Court Justice, D. N. Straup; Secretary of State, Lincoln G. Kelly; Attorney General, Harold P. Fabian; Auditor, Joseph Jensen; Treasurer, David H. Madsen; Superintendent of Public Instruction, Dr. E. G. Gowans; Presidential Electors, Asa J. Holley of Sevier, Orrin Seeley, Sr., of Emery, Thomas Smart of Cache, David Jensen of Weber.

In the platform resolutions were incorporated declaring for good roads and pledging "The incoming Governor and legislative assembly, if Republican, promptly, and not less than 15 days before the close of the next session of the Legislature, to enact a law effectively prohibiting, by direct legislation, the manufacture and the sale, by prescription or otherwise, of intoxicating liquors of all kinds within the state of Utah, a law which shall be thoroughgoing, unambiguous, and as incapable of evasion as language can make it; and that said law go into effect within six months after its passage."

The platform also pledges "our candidate for the United States Senate, to favor by his vote and every other way possible, every measure that shall be introduced into Congress for the elimination of the liquor traffic and for the securing of National prohibition."

Further, the platform favors a workman's compensation law, a constitutional amendment conferring the elective franchise on women, providing for proper recognition of women on state boards and commissions; providing for a public utilities commission, and an anti-pass law, legislation for the protection of workers against writs of injunction and from dangers incident to industry and transportation, demanding a faithful observance of the eight-hour law, protesting against National Government special taxes in times of peace, and providing for public schools being kept entirely free from partisan politics.

Pioneer day was celebrated in Ogden on July 24 with a program which included a great parade of attractive floats, headed by three hundred pioneers in automobiles, as the first division; Washakie Indians, Franciscan fathers, trappers, and floats representing Utah before the entrance of the pioneers, as the second division; floats showing the several nations represented in the state's population, as the third division, ten nations being represented; the fourth division consisted of the old-fashioned cradle scythe followed by the modern reaper and binder, different methods of transportation, and the volunteer firemen. The fifth division consisted of floats giving the community growth, showing early log cabins and modern homes. Then followed the organizations, including the Boy Scouts, Bee-Hive girls, Daughters of the Pioneers, as the final division. There were five bands in the parade. A short program was given at Glenwood Park at which President Joseph F. Smith spoke, also Mayor Abbot R. Heywood, Rev. Cushnahan, President L. W. Shurtliff. A poem dedicated to the Daughters of the Pioneers was read by Mrs. Eunice Wattis Bowman. Three hundred Weber county pioneers were given a luncheon in the canyon. Elder David O. McKay was the toastmaster. It was pronounced one of the grandest celebrations ever held in the state.

Ensign Peak day. The sixty-ninth anniversary of the naming of Ensign Peak was celebrated by the Boy Scouts of Ensign stake, N. W. Reynolds stake scout commissioner, on July 26, in commemoration of the visit of Brigham Young's party to the peak on that date, in 1847. Among the speakers were B. H. Roberts who gave a talk on the early history connected with the peak, and also the pioneers who first entered the valley. A resolution was adopted providing that the celebration of Ensign Peak Day shall be observed by the Boy Scouts of the Ensign stake annually, with an invitation to all other scouts to take part. Other speakers were Mrs. Ruth May Fox and Scout Commissioner Dr. John H. Taylor, John Giles, stake superintendent, and N. W. Reynolds, stake scout commissioner. The Ensign stake scout officers went on a hike to Brighton on the 16th. Accompanying was Lester W. Mangum, representing Jesse Knight who has donated a permanent camp ground to the Ensign stake scouts on which will be erected a permanent log cabin. There will also be a baseball diamond and tennis courts.

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